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THE Lady's New-Year's-Gift:

OR,

ADVICE TO A DAUGHTER.

Under the following Heads, viz.

RELIGION.	FRIENDSHIP.
HUSBAND.	CENSURE.
HOUSE, FAMILY and CHILDREN.	VANITY and AFFECTATION.
BEHAVIOUR and CONVERSATION.	PRIDE.
	DIVERSIONS.

TO WHICH ARE ADDED,

Two PAPERS from the SPECTATOR, On JEALOUSY.

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THE

Lady's New-Year's-Gift:

OR,

ADVICE TO A DAUGHTER.

DEAR DAUGHTER,

I FIND, that even our moſt pleaſing thoughts will be unquiet; they will be in motion: and the mind can have no reſt whilſt it is poſſeſſed by a darling paſſion. You are at preſent the chief object of my care, as well as of my kindneſs, which ſometimes throws me into viſions of your being happy in the world, that are better ſuited to my partial wiſhes, than to my reaſonable hopes for you. At other times, when my fears prevail, I ſhrink as if I was ſtruck, at the proſpect of danger to which a young woman muſt be expoſed. By how much the more lively, ſo much the more liable are you to be hurt; as the fineſt plants are the ſooneſt nipped by the froſt. Whilſt you are playing, full of innocence, the ſpiteful world will bite, except you are guarded by your caution. Want of care therefore, my dear child, is never to be excuſed; ſince, as to this world, it hath the ſame effect as want of virtue. Such an early ſprouting wit requires ſo much the more to

be ſheltered by ſome rules, like ſomething ſtrewed on tender flowers to preſerve them from being blaſted. You muſt take it well to be pruned by ſo kind a hand as that of a father. There may be ſome bitterneſs in mere obedience; the natural love of liberty may help to make the commands of a parent harder to go down; ſome inward reſiſtance there will be, where power and not choice makes us move. But when a father layeth aſide his authority, and perſuadeth only by his kindneſs, you will never anſwer it to good nature, if it hath not weight with you.

A great part of what is ſaid in the following diſcourſe may be above the preſent growth of your underſtanding; but that becoming every day taller, will in a little time reach up to it, ſo as to make it eaſy to you. I am willing to begin with you before your mind is quite formed, that being the time in which it is moſt capable of receiving a colour that will laſt when it is mixed with it. Few things are well learned, but by early precepts: thoſe well infuſed, make them natural; and we are never ſure of retaining what is valuable, till by a continued habit we have made it a piece of us.

Whether my ſkill can draw the picture of a fine woman, may be a queſtion; but it can be none, That I have drawn that of a kind father: if you will take an exact copy, I will ſo far preſume upon my workmanſhip, as to undertake that you will not make an ill figure. Give me ſo much credit as to try, and I am ſure that neither your wiſhes nor mine ſhall be diſappointed by it.

RELI-

RELIGION.

THE firſt thing to be conſidered, is religion: it muſt be the chief object of your thoughts, ſince it would be a vain thing to direct your behaviour in the world, and forget that which you are to have towards him who made it. In a ſtrict ſenſe, it is the only thing neceſſary: you muſt take it into your mind, and from thence throw it into your heart, where you are to embrace it ſo cloſe, as never to loſe the poſſeſſion of it. But then it is neceſſary to diſtinguiſh between the reality and the pretence.

Religion doth not conſiſt in believing the legend of the nurſery, where children, with their milk, are fed with the tales of witches, hobgoblins, prophecies, and miracles. We ſuck in ſo greedily theſe early miſtakes, that our riper underſtanding hath much ado to cleanſe our minds from this kind of traſh: the ſtories are ſo entertaining, that we do not only believe them, but relate them; which makes the diſcovery of the truth ſomewhat grievous, when it makes us loſe ſuch a field of impertinence, where we might have diverted ourſelves, beſides the throwing ſome ſhame upon us for having ever received them. This is making the world a jeſt, and imputing to God Almighty, that the province he aſſigneth to the devil, is to play at blindman's buff, and ſhew tricks with mankind: and is ſo far from being religion, that it is not ſenſe, and hath right only to be called that kind of devotion, of which ignorance is the undoubted mother, without competition or diſpute. Theſe miſtakes are therefore to be left off with your hanging ſleeves; and you ought to be as much out of countenance to be found with them about you, as to be ſeen playing with ba-

bies, at an age when other things are to be expected from you.

The next thing to be obſerved to you, is, that religion doth as little conſiſt in loud anſwers and devout convulſions at church, or praying in an extraordinary manner. Some ladies are ſo extreme ſtirring at church, that one would ſwear the worm in their conſcience made them ſo unquiet. Others will have ſuch a divided face between a devout oggle and an inviting glance, that the unnatural mixture makes even the beſt looks to be at that time ridiculous. Theſe affected appearances are ever ſuſpected, like very ſtrong perfumes, which are generally thought no very good ſymptoms in thoſe that make uſe of them. Let your earneſtneſs therefore be reſerved for your cloſet, where you may have God Almighty to yourſelf: in public be ſtill and calm, neither undecently careleſs, nor affected in the other extreme.

It is no true devotion to put on an angry zeal againſt thoſe who may be of a different perſuaſion. Partiality to ourſelves makes us often miſtake it for a duty, to fall hard upon others in that caſe; and being puſhed on by ſelf-conceit, we ſtrike without mercy, believing that the wounds we give are meritorious, and that we are fighting God Almighty's quarrel; when the truth is, we are only ſetting out ourſelves. Our devotion too often breaketh out into that ſhape which moſt agrees with our particular temper. The choleric grow into a hardned ſeverity againſt all who diſſent from them; ſnatch at all the texts of ſcripture that ſuit with their complexion; and becauſe God's wrath was ſometime kindled, they conclude, that anger is a divine virtue: and that ſo far from imagining their ill-natured zeal requireth an apology, that they value themſelves upon it, and triumph in it. Others whoſe nature

nature is more credulous than ordinary, admit no bounds or meaſure to it: they grow as proud of extending their faith, as princes are of enlarging their dominions; not conſidering, that our faith, like our ſtomach, is capable of being over charged; and that as the laſt is deſtroyed by taking no more than it can digeſt, ſo our reaſon may be extinguiſhed by oppreſſing it with the weight of too many ſtrange things, eſpecially if we are forbidden to chew what we are commanded to ſwallow. The melancholy and the ſullen are apt to place a great part of their religion in dejected or ill humoured looks, putting on an unſociable face, and declaiming againſt the innocent entertainments of life, with as much ſharpneſs as they could beſtow upon the greateſt crimes. This generally is only a vizard, there is ſeldom any thing real in it. No other thing is the better for being ſour; and it would be hard that religion ſhould be ſo, which is the beſt of things. In the mean time it may be ſaid with truth, that this ſurly kind of devotion hath perhaps done little leſs hurt in the world, by frighting, than the moſt ſcandalous examples have done by infecting it.

Having told you in theſe few inſtances, to which many more might be added, what is not true religion; it is time to deſcribe to you, what is ſo. The ordinary definitions of it are no more like it, than the common ſign-poſts are like the princes they would repreſent. The unſkilful dawbers in all ages have generally laid on ſuch ill colours, and drawn ſuch harſh lines, that the beauty of it is not eaſily to be diſcerned; they have put in all the forbidding features that can be thought of; and in the firſt place, have made it an irreconcileable enemy to nature; when in reality, they are not only friends, but twins, born together as the ſame time; and it is doing violence to them both, to go about to have them

them ſeparated. Nothing is ſo kind and ſo inviting as true and unſophiſticated religion: inſtead of impoſing unneceſſary burdens upon our nature, it eaſeth us of the greater weight of our paſſions and miſtakes: inſtead of ſubduing us with rigour, it redeemeth us from the ſlavery we are in to ourſelves, who are the moſt ſevere maſters, whilſt we are under the uſurpation of our appetites let looſe, and not reſtrained.

Religion is a chearful thing, ſo far from being always at cuffs with good humour, that it is inſeparably united to it. Nothing unpleaſant belongs to it, though the ſpiritual cooks have done their unſkilful part to give an ill reliſh to it. A wiſe Epicure would be religious for the ſake of pleaſure: good ſenſe is the foundation of both; and he is a bungler who aimeth at true luxury, but where they are joined.

Religion is exalted reaſon, refined and ſifted from the groſſer parts of it: it dwelleth in the upper region of the mind, where there are feweſt clouds or miſts to darken or offend it: it is both the foundation and the crown of all virtues: it is morality improved and raiſed to its height, by being carried nearer heaven, the only place where perfection reſideth. It cleanſeth the underſtanding, and bruſheth off the earth that hangeth about our ſouls. It doth not want the hopes and the terrors which are made uſe of to ſupport it; neither ought it to deſcend to the borrowing any argument out of itſelf, ſince there we may find every thing that ſhould invite us. If we were to be hired to religion, it is able to outbid the corrupted world, with all it can offer to us, being ſo much the richer of the two, in every thing where reaſon is admitted to be the judge of the value.

Since this is ſo, it is worth your pains to make religion

religion your choice, and not make uſe of it only as a refuge. There are ladies, who finding by the too viſible decay of their looks, that they can ſhine no more by that light, put on the varniſh of an affected devotion, to keep up ſome kind of figure in the world. They take ſanctuary in the church, when they are purſued by growing contempt, which will not be ſtopt, but follows them to the altar. Such late penitence is only a diſguiſe for the tormenting grief of being no more handſome. This is the killing thought which draws the ſighs and tears, that appear outwardly to be applied to a better end.

There are many who have an aguiſh devotion, hot and cold fits, long intermiſſions, and violent raptures. This unevenneſs is by all means to be avoided. Let your method be a ſteady courſe of a good life, that may run like a ſmooth ſtream, and be a perpetual ſpring, to furniſh to the continued exerciſe of virtue. Your devotion may be earneſt, but it muſt be unconſtrained; and like other duties, you muſt make it your pleaſure too, or elſe it will have very little efficacy. By this rule you may beſt judge of your own heart. Whilſt thoſe duties are joys, it is an evidence of their being ſincere; but when they are a penance, it is a ſign that your nature maketh ſome reſiſtance; and whilſt that laſteth, you can never be entirely ſecure of yourſelf.

If you are often unquiet, and too nearly touched by the croſs accidents of life, your devotion is not of the right ſtandard; there is too much allay in it. That which is right and unmixed, taketh away the ſting of every thing that would trouble you: it is like a healing balm, that extinguiſheth the ſharpneſs of the blood; ſo this ſoftneth and diſſolveth the anguiſh of the mind. A devout mind hath the privilege of being free from paſſions, as ſome climates are from all venomous kinds of creatures. It will

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raiſe you above the little vexations to which others for want of it, will be expoſed, and bring you to a temper, not of ſtupid indifference, but of ſuch a wiſe reſignation, that you may live in the world, ſo as it may hang about you like a looſe garment, and not tied too cloſe to you.

Take heed of running into that common error, of applying God's judgments upon particular occaſions. Our weights and meaſures are not competent to make the diſtribution either of his mercy or his juſtice: he hath thrown a veil over thoſe things, which makes it not only an impertinence, but a kind of ſacrilege, for us to give ſentence in them without his commiſſion.

As to your particular faith, keep to the religion that is grown up with you, both as it is the beſt in itſelf, and that the reaſon of ſtaying in it, upon that ground, is ſomewhat ſtronger for your ſex, than it will be perhaps allowed to be ſo for ours; in reſpect that the voluminous inquiries into the truth, by reading, are leſs expected from you. The beſt of books will be direction enough not to change; and while you are fixed and ſufficiently confirmed in your own mind, you will do beſt to keep vain doubts and ſcruples at ſuch a diſtance that they may give you no diſquiet.

Let me recommend to you the method of being rightly informed, which can never fail: it is in ſhort this. Get underſtanding, and practiſe virtue. And if you are ſo bleſſed as to have thoſe for your ſhare, it is not ſurer that there is a God, than it is, that by him all neceſſary truths will be revealed to you.

HUS-

HUSBAND.

THAT which challengeth the next place in your thoughts, is how to live with a husband. And though that is so large a word, that few rules can be fixed to it which are unchangeable, the methods being as various as the several tempers of men to which they must be suited; yet I cannot omit some general observations, which, with the help of your own, may the better direct you in the part of life upon which your happiness most depends.

It is one of the disadvantages belonging to your sex, that young women are seldom permitted to make their own choice; their friends' care and experience are thought safer guides to them than their own fancies; and their modesty often forbids them to refuse when their parents recommend, though their inward consent may not intirely go along with it. In this case there remaineth nothing for them to do, but to endeavour to make that easy which falleth to their lot, and by a wise use of every thing they may dislike in a husband, turn that by degrees to be very supportable, which, if neglected, might in time beget an aversion.

You must first lay it down for a foundation in general, that there is an inequality in the sexes, and that for the better œconomy of the world, the men, who were to be the law-givers, had the larger share of reason bestowed upon them; by which means your sex is the better prepared for the compliance that is necessary for the better performance of those duties which seem to be most properly assigned it. This looks a little uncourtly at the first appearance; but upon examination it will be found, that nature is so far from being unjust to you, that she is partial

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on your ſide. She hath made you ſuch large amends by other advantages, for the ſeeming injuſtice of the firſt diſtribution, that the right of complaining is come over to our ſex. You have it in your power not only to free yourſelves, but to ſubdue your maſters, and without violence throw both their natural and legal authority at your feet. We are made of differing tempers, that our defects may the better be mutually ſupplied: your ſex wanteth our reaſon for your conduct, and our ſtrength for your protection; ours wanteth your gentleneſs to ſoften and to entertain us. The firſt part of our life is a good deal ſubjected to you in the nurſery, where you reign without competition, and by that means have the advantage of giving the firſt impreſſions. Afterwards you have ſtronger influences, which, well managed, have more force in your behalf than all our privileges and juriſdictions can pretend to have againſt them. You have more ſtrength in your looks, than we have in our laws, and more power by your tears, than we have by our arguments.

It is true that the laws of marriage run in a harſher ſtile towards your ſex. Obey is an ungenteel word, and leſs eaſy to be digeſted, by making ſuch an unkind diſtinction in the words of the contract, and ſo very unſuitable to the exceſs of good manners, which generally goes before it. Beſides, the univerſality of the rule ſeems to be a grievance, and it appears reaſonable, that there might be an exemption for extraordinary women, from ordinary rules, to take away the juſt exception that lies againſt the falſe meaſure of general equality.

It may be alledged by the council retained by your ſex, that as there is in all other laws an appeal from the letter to the equity, in caſes that require it, it is as reaſonable, that ſome court of a larger juriſdiction might

might be erected, where ſome wives might reſort and plead ſpecially. And in ſuch inſtances, where nature is ſo kind, as to raiſe them above the level of their own ſex, they might have relief, and obtain a mitigation in their own particular, of a ſentence that was given generally againſt womankind. The cauſes of ſeparation are now ſo very coarſe, that few are confident enough to buy their liberty at the price of having their modeſty ſo expoſed. And for diſparity of minds, which above all other things, requires a remedy, the laws have made no proviſion: ſo little refined are numbers of men, by whom they are compiled. This and a great deal more might be ſaid to give a colour to the complaint.

But the anſwer to it in ſhort, is, that the inſtitution of marriage is too ſacred to admit a liberty of objecting to it; that the ſuppoſition of yours being the weaker ſex, having without all doubt a good foundation, maketh it reaſonable to ſubject it to the maſculine dominion, that no rule can be ſo perfect, as not to admit ſome exceptions; but the law preſumeth there would be ſo few found in this caſe, who would have a ſufficient right to ſuch a privilege, that it is ſafer ſome injuſtice ſhould be connived at in a very few inſtances, than to break into an eſtabliſhment, upon which the order of human ſociety doth ſo much depend.

You are therefore to make your beſt of what is ſettled by law and cuſtom, and not vainly imagine, that it will be changed for your ſake. But that you may not be diſcouraged, as if you lay under the weight of an incurable grievance, you are to know, that by a wiſe and dextrous conduct, it will be in your power to relieve yourſelf from any thing that looketh like a diſadvantage in it. For your better direction, I will give a hint of the moſt ordinary cauſes of diſſatisfaction between man and wife, that you may be able by

ſuch a warning to live ſo upon your guard, that when you ſhall be married, you may know how to cure your huſband's miſtakes and to prevent your own.

Firſt then, you are to conſider you live in a time which hath rendered ſome kind of frailties ſo habitual, that they lay claim to large grains of allowance. The world in this is ſomewhat unequal, and our ſex ſeems to play the tyrant in diſtinguiſhing partially for ourſelves, by making that in the utmoſt degree criminal in the woman, which in man paſſeth under a much genteeler cenſure. The root and the excuſe of this injuſtice is the preſervation of families from any mixture which may bring a blemiſh to them; and whilſt the point of honour continues to be placed, it ſeems unavoidable to give your ſex the greater ſhare of the penalty. But if in this it lieth under any diſadvantage, you are more than recompenſed, by having the honour of families in your keeping. The conſideration ſo great a truſt muſt give you, makes full amends; and this power the world hath lodged in you, can hardly fail to reſtrain the ſeverity of an ill huſband, and to improve the kindneſs and eſteem of a good one. This being ſo, remember, that next to the danger of committing the fault yourſelf, the greateſt is that of ſeeing it in your huſband. Do not ſeem to look or hear that way: if he is a man of ſenſe, he will reclaim himſelf, the folly of it is of itſelf ſufficient to cure him: if he is not ſo, he will be provoked, but not reformed. To expoſtulate in theſe caſes, looks like declaring war, and preparing repriſals; which to a thinking huſband would be a dangerous reflexion. Beſides, it is ſo coarſe a reaſon which will be aſſigned for a lady's too great warmth upon ſuch an occaſion, that modeſty no leſs than prudence ought to reſtrain her; ſince ſuch an undecent complaint

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makes a wife much more ridiculous, than the injury that provokes her to it. But it is yet worſe and more unſkilful to blaze it in the world, expecting it ſhould riſe up in arms to take her part: whereas ſhe will find, it can have no other effect, than, that ſhe will be ſerved up in all companies, as the reigning jeſt at that time; and will continue to be the common entertainment, till ſhe is reſcued by ſome newer folly that comes upon the ſtage, and drives her away from it. The impertinence of ſuch methods is ſo plain, that it doth not deſerve the pains of being laid open. Be aſſured, that in theſe caſes your diſcretion and ſilence will be the moſt prevailing reproof. An affected ignorance, which is ſeldom a virtue, is a great one here: and when your huſband ſees how unwilling your are to be uneaſy, there is no ſtronger arguments to perſuade him not to be unjuſt to you. Beſides, it will naturally make him more yielding in other things: and whether it be to cover or redeem his offence, you may have the good effects of it whilſt it laſts, and all that while have the moſt reaſonable ground that can be, of preſuming, ſuch a behaviour will at laſt intirely convert him. There is nothing ſo glorious to a wife, as a victory ſo gained: a man ſo reclaimed is for ever after ſubjected to her virtue; and her bearing for a time, is more than rewarded by a triumph that will continue as long as her life.

The next thing I will ſuppoſe, is, that your huſband may love wine more than is convenient. It will be granted, that though there are vices of a deeper dye, there are none that have greater deformity than this, when it is not reſtrained: but with all this, the ſame cuſtom which is more to be lamented for its being ſo general, ſhould make it leſs uneaſy to every one in particular who is to ſuffer by the effects of it: ſo that in the firſt place, it

will be no new thing if you ſhould have a drunkard for your huſband; and there is by too frequent examples, evidence enough, that ſuch a thing may happen, and yet a wife may live too without being miſerable Self-love dictates aggravating words to every thing we feel; ruin and miſery are the terms we apply to whatever we do not like, forgetting the mixture allotted to us by the condition of human life, by which it is not intended we ſhould be quite exempt from trouble. It is fair, if we can eſcape ſuch a degree of it as would oppreſs us, and enjoy ſo much of the pleaſant part as may leſſen the ill taſte of ſuch things as are unwelcome to us. Every thing hath two ſides, and for our own eaſe we ought to direct our thoughts to that which may be leaſt liable to exception. To fall upon the worſe ſide of a drunkard, gives ſo unpleaſant a proſpect, that it is not poſſible to dwell upon it. Let us paſs then to the more favourable part, as far as a wife is concerned in it.

I am tempted to ſay (if the irregularity of the expreſſion could in ſtrictneſs be juſtified) that a wife is to thank God her huſband hath faults. Mark the ſeeming paradox, my dear, for your own inſtruction, it being intended no further. A huſband without faults is a dangerous obſerver: he hath an eye ſo piercing, and ſees every thing ſo plain, that it is expoſed to his full cenſure. And tho' I will not doubt but that your virtue will diſappoint the ſharpeſt inquiries; yet few women can bear the having all they ſay or do repreſented in the clear glaſs of an underſtanding without faults. Nothing ſoftens the arrogance of our nature, like a mixture of ſome frailties. It is by them we are beſt told, that we muſt not ſtrike too hard upon others, becauſe we ourſelves do ſo often deſerve blows: they pull our rage by the ſleeve, and whiſper gentleneſs to us in

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our cenſures, even when they are rightly applied. The faults and paſſions of huſbands bring them down to you, and make them content to live upon leſs unequal terms, than faultleſs men will be willing to ſtoop to; ſo haughty is mankind, till humbled by common weakneſſes and defects, which in our corrupted ſtate contribute more towards the reconciling us to one another, than all the precepts of the philoſophers and divines. So that where the errors of our nature make amends for the diſadvantages of yours, it is more your part to make uſe of the benefit, than to quarrel at the fault.

Thus, in caſe a drunken huſband ſhould fall to your ſhare, if you will be wiſe and patient, his wine ſhall be of your ſide; it will throw a vail over your miſtakes, and will ſet out and improve every thing you do, that he is pleaſed with. Others will like him leſs, and by that means he may perhaps like you the more. When after having dined too well, he is received at home without a ſtorm, or ſo much as a reproaching look, the wine will naturally work out all in kindneſs, which a wife muſt always encourage, let it be wrapped up in never ſo much impertinence. On the other ſide it would boil up into rage, if the miſtaken wife ſhould treat him roughly, like a certain thing called a kind ſhrew, than which, the world with all its plenty, cannot ſhew a more ſenſeleſs, ill bred, forbidding creature. Conſider, where the man will give ſuch frequent intermiſſions of the uſe of his reaſon, the wife inſenſibly gets a right of governing in the vacancy, and that raiſes her character and credit in the family, to a higher pitch perhaps than could be done under a ſober huſband, who never puts himſelf into an incapacity of holding the reins. If theſe are not intire conſolations, at leaſt they are remedies to ſome degree. They cannot make drunkenneſs a virtue, nor a huſ-

band given to it a felicity; but you will do yourſelf no ill office in the endeavouring, by theſe means, to make the beſt of ſuch a lot, in caſe it ſhould happen to be yours, and by the help of a wiſe obſervation, to make that very ſupportable, which would otherwiſe be a load that would oppreſs you.

The next caſe I will put is, that your huſband may be choleric or ill-humoured. To this it may be ſaid that paſſionate men generally make amends at the foot of the account. Such a man, if he is angry one day without any ſenſe, will the next day be as kind without any reaſon. So that by marking how the wheels of ſuch a man's head are uſed to move, you may eaſily bring over all his paſſion to your party. Inſtead of being ſtruck down by his thunder, you ſhall direct it where and upon whom you ſhall think beſt applied. Thus are the ſtrongeſt poiſons turned to the beſt remedies; but then there muſt be art in it, and a ſkilful hand, elſe the leaſt bungling makes it mortal. There is a great deal of nice care requiſite to deal with a man of this complexion. Choler proceeds from pride, and makes a man ſo partial to himſelf, that he ſwells againſt contradiction; and thinks he is leſſened if he is oppoſed. You muſt in this caſe take heed of increaſing the ſtorm by an unwary word, or kindling the fire whilſt the wind is in a corner which may blow it in your face: you are dextrouſly to yield every thing till he begins to cool, and then by ſlow degrees you may riſe and gain upon him: your gentleneſs well timed, will like a charm, diſpel his anger ill placed; a kind ſmile will reclaim, when a ſhrill pettiſh anſwer would provoke him: rather than fail upon ſuch occaſions, when other remedies are too weak, a little flattery may be admitted, which by being neceſſary, will ceaſe to be criminal.

If ill humour and ſullenneſs, and not open and ſudden

ſudden heat is his diſeaſe, there is a way of treating that too, ſo as to make it a grievance to be endured. In order to it, you are firſt to know, that naturally good ſenſe hath a mixture of ſurly in it; and there being ſo much folly in the world, and for the moſt part ſo triumphant, it gives frequent temptations to raiſe the ſpleen of men who think right. Therefore that which may generally be called ill humour, is not always a fault; it becomes one, when either it is wrong applied, or that it is continued too long, when it is not ſo: for this reaſon you muſt not too haſtily fix an ill name upon that which may perhaps not deſerve it, and though the caſe ſhould be that your huſband might too ſourly reſent any thing he diſlikes, it may ſo happen, that more blame ſhall belong to your miſtake, than to his ill humour. If a huſband behaves himſelf ſometimes with an indifference that a wife may think offenſive, ſhe is in the wrong to put the worſt ſenſe upon it, if by any means it will admit a better. Some wives will call it ill humour, if their huſbands change their ſtile from that which they uſed whilſt they made their firſt addreſſes to them. Others will allow no intermiſſion or abatement in the expreſſions of kindneſs to them, not enough diſtinguiſhing times, and forgetting that it is impoſſible for men to keep themſelves up all their lives to the height of ſome extravagant moments. A man may at ſome times be leſs careful in little things, without any cold or diſobliging reaſon for it; as a wife may be too expecting in ſmaller matters, without drawing upon herſelf the inference of being unkind. And if your huſband ſhould be really ſullen, and have ſuch frequent fits, as might take away the excuſe of it, it concerns you to have an eye prepared to diſcern the firſt appearances of cloudy weather, and to watch when the fit goeth off, which ſeldom laſteth long if

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it is let alone. But while the mind is ſore, every thing galls it, and that makes it neceſſary to let the black humour begin to ſpend itſelf, before you come in and venture to undertake it.

If in the lottery of the world you ſhould draw a covetous huſband, I confeſs it will not make you proud of your good luck; yet even ſuch a one may be endured too, though there are few paſſions more untractable than that of avarice. You muſt firſt take care that your definition of avarice may not be a miſtake. You are to examine every circumſtance of your huſband's fortune, and weigh the reaſon of every thing you expect from him before you have right to pronounce that ſentence. The complaint is now ſo general againſt all huſbands, that it giveth great ſuſpicion of its being ill grounded; it is impoſſible they ſhould all deſerve that cenſure, and therefore it is certain, that it is many times miſapplied. He that ſpares in every thing is an inexcuſable niggard; he that ſpares in nothing is as inexcuſable a madman. The mean is, to ſpare in what is leaſt neceſſary, to lay out more liberally in what is moſt required in our ſeveral circumſtances. Yet this will not always ſatisfy. There are wives who are impatient of the rules of œconomy, and are apt to call their huſband's kindneſs in queſtion, if any other meaſure is put to their expence than that of their own fancy. Be ſure to avoid this dangerous error, ſuch a partiality to yourſelf, which is ſo offenſive to an underſtanding man, that he will very ill bear a wife's giving herſelf ſuch an injurious preference to all the family, and whatever belongs to it. But to admit the worſt, and that your huſband is really a cloſe handed wretch, you muſt in this, as in other cafes, endeavour to make it leſs afflicting to you; and firſt you muſt obſerve ſeaſonable hours of ſpeaking. When you offer any

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thing in oppoſition to this reigning humour, a third hand, a wiſe friend, may often prevail more than you will be allowed to do in your own cauſe. Sometimes you are dextrouſly to go along with him in things, where you ſee that the niggardly part of his mind is moſt predominant, by which you will have the better opportunity of perſuading him in things where he may be more indifferent. Our paſſions are very unequal, and are apt to be raiſed or leſſened, according as they work upon different objects; they are not to be ſtopped or reſtrained in thoſe things where our minds are particularly engaged. In other matters they are more tractable, and will ſometimes give reaſon a hearing and admit a fair diſpute. More than that, there are few men, even in this inſtance of avarice, ſo entirely abandoned to it, that at ſome hours, and upon ſome occaſions, will not forget their natures, and for that time turn prodigal. The ſame man who will grudge himſelf what is neceſſary, let his pride be raiſed, and he ſhall be profuſe; at another time his anger ſhall have the ſame effect; a fit of vanity, ambition, and ſometimes of kindneſs, ſhall open and enlarge his narrow mind; a doſe of wine will work upon this tough humour, and for the time diſſolve it. Your buſineſs muſt be, if this caſe happeneth, to watch theſe critical moments, and not let one of them ſlip without making your advantage of it; and a wife may be ſaid to want ſkill, if by theſe means ſhe is not able to ſecure herſelf in a good meaſure againſt the inconveniencies this ſcurvy quality in a husband might bring upon her, except he ſhould be ſuch an incurable monſter, as I hope will never fall to your ſhare.

The laſt ſuppoſition, I will make, is, that your huſband ſhould be weak and incompetent to make uſe of the privileges that belong to him. It will be yielded, that ſuch an one leaves room for a great many

many objections. But God Almighty ſeldom ſends a grievance without a remedy, or at leaſt ſuch a mitigation as takes away a great part of the ſting and the ſmart of it. To make ſuch a misfortune leſs heavy, you are firſt to bring to your obſervation, that a wife very often makes a better figure, for her huſband's making no great one: and there ſeems to be little reaſon, why the ſame lady that chooſes a waiting woman with worſe looks, may not be content with a huſband with leſs wit; the argument being equal from the advantage of the compariſon. If you will be more aſhamed in ſome caſes, of ſuch a huſband, you will be leſs afraid than you would perhaps be of a wife one. His unſeaſonable weakneſs may no doubt ſometimes grieve you, but then ſet againſt this, that it gives you the dominion, if you will make the right uſe of it. It is next to his being dead, in which caſe the wife hath right to adminiſter; therefore be ſure, if you have ſuch an idiot, that none, except yourſelf, may have the benefit of the forfeiture; ſuch a fool is a dangerous beaſt, if others have the keeping of him; and you muſt be very undextrous, if, when your husband ſhall reſolve to be an aſs, you do not take care he may be your aſs. But you muſt go ſkilfully about it, and above all things, take heed of diſtinguiſhing in public what kind of a husband he is; your inward thoughts muſt not hinder outward payment of the conſideration that is due to him: your ſlighting him in company, beſides that it would, to a diſcerning by ſtander, give too great encouragement for the making nearer applications to you, is in itſelf ſuch an undecent way of aſſuming, that it may provoke the tame creature to break looſe, and to ſhew his dominion for his credit, which he was content to forget for his eaſe. In ſhort, the ſureſt and the moſt approved method will be to do like a

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wiſe miniſter to an eaſy prince; firſt give him the orders you afterwards receive from him.

With all this, that which you are to pray for, is a wiſe husband, one that by knowing how to be a maſter, for that very reaſon will not let you feel the weight of it; one whoſe authority is ſo ſoftened by his kindneſs, that it gives you eaſe without abridging your liberty; one that will return ſo much tenderneſs for your juſt eſteem of him, that you will never want power, though you will ſeldom care to uſe it. Such a husband is as much above all the other kinds of them, as a rational ſubjection to a prince, great in himſelf, is to be preferred before the diſquiet and uneaſineſs of unlimited liberty.

Before I leave this head, I muſt add a little concerning your behaviour to your husband's friends, which requires, the moſt refined part of your underſtanding to acquit yourſelf well of it. You are to ſtudy how to live with them with more than you are to apply to any other part of your life; eſpecially at firſt, that you may not ſtumble at the firſt ſetting out. The family into which you are grafted will generally be apt to expect, that like a ſtranger in a foreign country, you ſhould conform to their methods, and not bring in a new model by your own authority. The friends in ſuch a caſe are tempted to riſe up in arms as againſt an unlawful invaſion, ſo that you are with the utmoſt caution to avoid the leaſt appearances of any thing of this kind. And that you may with leſs difficulty afterwards give your directions, be ſure at firſt to receive them from your husband's friends. Gain them to you by early applying to them, and they will be ſo ſatisfied, that as nothing is more thankful than pride, when it is complied with, they will ſtrive which of them ſhall moſt recommend you; and when they have helped you to take root in your husband's good opi-

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nion, you will have leſs dependance upon theirs, though you muſt not neglect any reaſonable means of preſerving it. You are to conſider, that a man governed by his friends, is very eaſily inflamed by them; and that one who is not ſo, will yet for his own ſake expect to have them conſidered. It is eaſily improved to a point of honour in a husband, not to have his relations neglected; and nothing is more dangerous than to raiſe an objection, which is grounded upon pride: it is the moſt ſtubborn and laſting paſſion we are ſubject to, and where it is the firſt cauſe of the war, it is very hard to make a ſecure peace. Your caution in this is of the laſt importance to you.

And that you may the better ſucceed in it, carry a ſtrict eye upon the impertinence of your ſervants; take heed that their ill humour may not engage you to take exceptions, or their too much aſſuming in ſmall matters, raiſe conſequences which may bring you under great diſadvantage. Remember that in the caſe of a royal bride, thoſe about her are generally ſo far ſuſpected to bring in a foreign intereſt, that in moſt countries they are inſenſibly reduced to a very ſmall number, and thoſe of ſo low a figure, that it doth not admit the being jealous of them. In little, and in the proportion, this may be the caſe of every new married woman, and therefore it may be more adviſeable for you, to gain the ſervants you find in the family, than to tie yourſelf too faſt to thoſe whom you carry into it.

You are not to overlook theſe ſmall reflexions, becauſe they may appear low and inconſiderable; for it may be ſaid, that as the greateſt ſtreams are made up of the ſmall drops at the head of the ſprings from whence they are derived, ſo the greateſt circumſtances of your life, will be in ſome degree directed by theſe ſeeming trifles, which, having the advantage

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of being the firſt of it, have a greater effect than ſingly in their own nature they could pretend to.

I will conclude this article with my advice, that you would, as much as nature will give you leave, endeavour to forget the great indulgence you have found at home. After ſuch a gentle diſcipline as you have been under, every thing you diſlike will ſeem the harſher to you. The tenderneſs we have had for you, my dear, is of another nature, peculiar to kind parents, and differing from that which you will meet with firſt in any family into which you ſhall be tranſplanted; and yet they may be very kind too, and afford no juſtifiable reaſon to you to complain. You muſt not be frighted with the firſt appearances of a differing ſcene; for when you are uſed to it, you may like the houſe you go to, better than that you left; and your husband's kindneſs will have ſo much advantage of ours, that we ſhall yield up all competition, and as well as we love you, be very well contented to ſurrender to ſuch a rival.

HOUSE, FAMILY and CHILDREN.

YOU muſt lay before you, my dear, there are degrees of care to recommend yourſelf to the world in the ſeveral parts of your life. In many things, tho' the doing them well may raiſe your credit and eſteem, yet the omiſſion of them would draw no immediate reproach upon you; in others, where your duty is more particularly applied, the neglect of them is amongſt thoſe faults which are not forgiven, and will bring you under a cenſure, which will be a much heavier thing than the trouble you would avoid. Of this kind is the government of your houſe, family and children, which ſince it is the province allotted to your ſex, and that the diſcharging of it well, will for that reaſon be expected from you, if you either deſert it out of lazineſs, or manage it ill for want of ſkill, inſtead of a help you will be an incumbrance to the family where you are placed.

I muſt tell you, that no reſpect is laſting, but that which is produced by our being in ſome degree uſeful to thoſe that pay it. Where that faileth, the homage and the reverence go along with it, and fly to others where ſomething may be expected in exchange for them. And upon this principle the reſpects even of the children and the ſervants will not ſtay with one that doth not think them worth their care, and the old houſekeeper ſhall make a better figure in the family, than the lady with all her fine cloaths, if ſhe wilfully relinquiſhes her title to the government. Therefore take heed of carrying your good breeding to ſuch a height, as to be good for nothing, and to be proud of it. Some think it hath a great air to be above

above troubling their thoughts with ſuch ordinary things as their houſe and family; others dare not admit cares for fear they ſhould introduce wrinkles; miſtaken pride makes ſome think they muſt keep themſelves up, and not deſcend to theſe duties which do not ſeem enough refined for great ladies to be employed in; forgetting all this while, that it is more than the greateſt princes can do, at once to preſerve reſpect, and to neglect their buſineſs. No age ever erected altars to inſignificant gods; they had all ſome quality applied to them to draw worſhip from mankind; this makes it the more unreaſonable for a lady to expect to be conſidered, and at the ſame time reſolve not to deſerve it. Good looks alone will not do; they are not ſuch a laſting tenure, as to be relied upon; and if they ſhould ſtay longer than they uſually do, it will by no means be ſafe to depend upon them: for when time hath abated the violence of the firſt liking, and that the nap is a little worn off, though ſtill a good degree of kindneſs may remain, men recover their ſight which before might be dazzled, and allow themſelves to object, as well as to admire.

In ſuch a caſe, when a husband ſees an empty airy thing ſail up and down the houſe to no kind of purpoſe, and look as if ſhe came thither only to make a viſit! when he findeth, that after her emptineſs hath been extreme buſy about ſome very ſenſeleſs thing, ſhe eats her breakfaſt half an hour before dinner, to be at greater liberty to afflict the company with her diſcourſe, then calleth for her coach, that ſhe may trouble her acquaintance, who are already cloyed with her: and having ſome proper dialogues ready to diſplay her fooliſh eloquence at the top of the ſtairs, ſhe ſetteth out like a ſhip out of the harbour, laden with trifles, and comes back with them; at her return ſhe repeats to her

faithful waiting-woman, the triumphs of that day's impertinence; then wrapped up in flattery and clean linen, goeth to bed ſo ſatisfied, that it throweth her into pleaſant dreams of her own felicity; ſuch a one is ſeldom ſerious but with her taylor; her children and family may now and then have a random thought, but ſhe never taketh aim but at ſomething very impertinent. I ſay, when a husband, whoſe province is without doors, and to whom the œconomy of the houſe would be in ſome degree indecent, findeth no order nor quiet in his family, meeteth with complaints of all kinds ſpringing from this root; the miſtaken lady, who thinketh to make amends for all this, by having a well choſen petticoat, will at laſt be convinced of her error, and with grief be forced to undergo the penalties that belong to thoſe that are wilfully inſignificant. When this ſcurvy hour comes upon her, ſhe firſt grows angry; then when the time of it is paſt, would perhaps grow wiſer, not remembring that we can no more have wiſdom than grace, whenever we think fit to call for it. There are times and ſeaſons fixed for both; and when they are too long neglected, the puniſhment is, that they are irrecoverable, and nothing remains but an uſeleſs grief for the folly of having thrown them out of our power. You are to think what a mean figure a woman makes, when ſhe is ſo degraded by her own fault: whereas there is nothing in thoſe duties which are expected from you that can be a leſſening to you, except your want of conduct makes it ſo. You may love your children without living in the nurſery, and you may have a competent and diſcreet care of them, without letting it break out upon the company, or expoſing yourſelf by turning your diſcourſe that way, which is a kind of laying children to the pariſh, and it can hardly be done any where, that thoſe who

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hear it will be ſo forgiving, as not to think they are overcharged with them. A woman's tenderneſs to her children is one of the leaſt deceitful evidences of virtue; but yet the way of expreſſing it, muſt be ſubject to the rules of good breeding: and though a woman of quality ought not to be leſs kind to them, than mothers of the meaneſt rank are to theirs, yet ſhe may diſtinguiſh herſelf in the manner, and avoid the coarſe methods, which in women of a lower ſize might be more excuſeable. You muſt begin early to make them love you, that they may obey you. This mixture is no where more neceſſary than in children: and I muſt tell you, that you are not to expect returns of kindneſs from yours, if ever you have any, without grains of allowance; and yet it is not ſo much a defect in their good nature, as a ſhortneſs of thought in them. Their firſt inſufficiency makes them lean ſo intirely upon their parents for what is neceſſary, that the habit of it makes them continue the ſame expectations for what is unreaſonable; and as often as they are denied, ſo often they think they are injured; and whilſt their deſires are ſtrong, and their reaſons yet in the cradle, their anger looks no farther than the thing they long for, and cannot have: and to be diſpleaſed for their own good, is a maxim they are very ſlow to underſtand: ſo that you may conclude, the firſt thoughts of your children will have no ſmall mixture of mutiny, which being ſo natural, you muſt not be angry, except you would increaſe it. You muſt deny them as ſeldom as you can, and when there is no avoiding it, you muſt do it gently; you muſt flatter away their ill humour, and take the next opportunity of pleaſing them in ſome other thing, before they either aſk or look for it: this will ſtrengthen your authority, by making it ſoft to them; and confirm their obedience, by making it their intereſt. You

are to have a ſtrict guard upon yourſelf amongſt your children, as if you were amongſt your enemies. They are apt to make wrong inferences, to take encouragement from half words, and miſapply what you may ſay or do, ſo as either to leſſen their duty, or to extend their liberty farther than is convenient. Let them be more in awe of your kindneſs than of your power. And above all, take heed of ſupporting a favourite child in its impertinence, which will give right to the reſt of claiming the ſame privilege. If you have a divided number, leave the boys to the father's more peculiar care, that you may with the greater juſtice pretend to a more immediate juriſdiction over thoſe of your own ſex. You are to live ſo with them, that they may never chuſe to avoid you, except when they have offended; and then let them tremble, that they may diſtinguiſh: but their penance muſt not continue ſo long as to grow ſour upon their ſtomachs, that it may not harden inſtead of correcting them: the kind and ſevere part muſt have their ſeveral turns ſeaſonably applied; but your indulgence is to have the broader mixture, that love rather than fear, may be the root of their obedience.

Your ſervants are in the next place to be conſidered; and you muſt remember not to fall into the miſtake of thinking, that becauſe they receive wages, and are ſo much inferior to you, therefore they are below your care to know how to manage them. It would be as good reaſon for a maſter workman to deſpiſe the wheels of his engines becauſe they are made of wood. Theſe are the wheels of your family; and let your directions be never ſo faultleſs, yet if theſe engines ſtop or move wrong, the whole order of your houſe is either at a ſtand, or diſcompoſed. Beſides, the inequality which is between you, muſt not make you forget that nature

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makes no such distinction, but that servants may be looked upon as humble friends, and that returns of kindness and good usage are as much due to such of them as deserve it, as their service is due to us when we require it. A foolish haughtiness in the stile of speaking, or in the manner of commanding them, is in itself very undecent; besides that it begets an aversion in them, of which the least ill effect to be expected is, that they will be slow and careless in all that is injoined them: and you will find it true by your experience, that you will be so much the more obeyed as you are less imperious. Be not too hasty in giving orders, nor too angry when they are not altogether observed; much less are you to be loud, and too much disturbed; an evenness in distinguishing when they do well or ill, is that which will make your family move by a rule, and without noise, and will the better set your skill in conducting it with ease and silence, that it may be like a well disciplined army, which knows how to anticipate the orders that are fit to be given them. You are never to neglect the duty of the present hour, to do another thing, which though it may be better in itself, is not to be unseasonably preferred. Allot well chosen hours for the inspection of your family, which may be so distinguished from the rest of your time, that the necessary cares may come in their proper place, without any influence upon your good humour, or interruptions to other things. By these methods you will put yourself in possession of being valued by your servants, and then their obedience will naturally follow.

I must not forget one of the greatest articles belonging to a family, which is the expence. It must not be such, as by failing either in the time or measure of it, may rather draw censure than gain applause. If it was well examined, there is more money

money given to be laughed at, than for any one thing in the world, though the purchaſers do not think ſo. A well ſtated rule is like the line, when that is once paſſed, we are under another pole; ſo the firſt ſtraying from a rule, is a ſtep towards making that which was before a virtue, to change its nature, and to grow either into a vice, or at leaſt an impertinence. The art of laying out money wiſely, is not attained to without a great deal of thought: and it is yet more difficult in the caſe of a wife, who is accountable to her husband for her miſtakes in it. It is not only his money, his credit too is at ſtake, if what lies under his wife's care is managed either with undecent thrift, or to a looſe profuſion. You are therefore to keep the mean between theſe two extremes, and it being hardly poſſible to hold the balance exactly even, let it rather incline towards the liberal ſide as more ſuitable to your quality, and leſs ſubject to reproach of the two. A little money miſpent is ſooner recovered, than the credit which is loſt by having it unhandſomely ſaved; and a wiſe huſband will leſs forgive a ſhameful piece of parſimony, than a little extravagance, if it be not too often repeated. His mind in this muſt be your chief directions; and his temper, when once known, will in a great meaſure juſtify your part in the management, if he is pleaſed with it.

In your cloaths avoid too much gaudy: do not value yourſelf upon an embroidered gown, and remember that a reaſonable word, or obliging look, will gain you more reſpect, than all your fine trappings. This is not ſaid to reſtrain you from a decent compliance with the world, provided you take the wiſer, and not the fooliſher part of your ſex for your pattern. Some diſtinctions are to be allowed, whilſt they are well ſuited to your quality and fortune, and in the diſtribution of the expence,

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it ſeems to me that a full attendance, and well choſen ornaments for your houſe will make you a better figure, than too much glittering in what you wear, which may with much more eaſe be imitated by thoſe that are below you. Yet this muſt not tempt you to ſtarve every thing but your own apartment; or in order to more abundance there give juſt cauſe to the leaſt ſervant you have to complain of the want of what is neceſſary. Above all, fix it in your thoughts, as an unchangeable maxim, that nothing is truly fine but what is fit, and that juſt ſo much as is proper for your circumſtances of the ſeveral kinds is much finer than all you can add to it. When you once break through theſe bounds, you launch into a wide ſea of extravagance. Every thing will become neceſſary, becauſe you have a mind to it, and you have a mind to it, not becauſe it is fit for you, but becauſe ſomebody elſe hath it. This lady's logic ſets reaſon upon its head, by carrying the rule from things to perſons, and appealing from what is right to every fool that is in the wrong. The word neceſſary is miſerably applied; it diſordereth families, and overturneth governments by being ſo abuſed. Remember that children and fools want every thing becauſe they want wit to diſtinguiſh: and therefore there is no ſtronger evidence of a crazy underſtanding, than the making too large a catalogue of things neceſſary, when in truth there are very few things that have a right to be placed in it. Try every thing firſt in your judgments, before you allow it a place in your deſire; elſe your huſband may think it as neceſſary for him to deny, as it is for you to have whatever is unreaſonable; and if you ſhall too often give him that advantage, the habit of refuſing may perhaps reach to things that are not unfit for you.

There are unthinking ladies, who do not enough

conſider,

conſider, how little their own figure agrees with the fine things they are ſo proud of. Others when they have them will hardy allow them to be viſible; they cannot be ſeen without light, and that is many times ſo ſaucy and prying, that like a too forward gallant is to be forbid the chamber. Some, when you are uſhered into their dark ruelle, it is with ſuch ſolemnity, that a man would ſwear there was ſomething in it, till the unſkilful lady breaketh ſilence, and beginneth a chat, which diſcovers it as a puppet play with magnificent ſcenes. Many eſteem things rather as they are hard to be gotten, than that they are worth getting; this looks as if they had an intereſt to purſue that maxim, becauſe a great part of their own value depends upon it. Truth in theſe caſes would be often unmannerly, and might derogate from the prerogative great ladies would aſſume to themſelves, of being diſtinct creatures from thoſe of their ſex, which are inferior, and of leſs difficult acceſs.

In other things, too, your condition muſt give the rule to you, and therefore it is not a wife's part to aim at more than a bounded liberality; the farther extent of that quality (otherwiſe to be commended) belongs to the huſband, who hath better means for it. Generoſity wrong placed becomes a vice. It is not more a virtue when it grows into an inconvenience; virtues muſt be enlarged or reſtrained according to differing circumſtances. A princely mind will undo a private family: therefore things muſt be ſuited, or elſe they will not deſerve to be commended, let them in themſelves be never ſo valuable: and the expectations of the world are beſt anſwered when we acquit ourſelves in that manner which ſeems to be preſcribed to our ſeveral conditions, without uſurping upon thoſe duties, which do not ſo particularly belong to us.

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I will close the consideration of this articule of expence with this short word. Do not fetter yourself with such a restraint in it as may make you remarkable; but remember that virtue is the greatest ornament, and good sense the best equipage.

BEHAVIOUR and CONVERSATION.

IT is time now to lead you out of your house into the world. A dangerous step; where your virtue alone will not secure you, except it is attended with a great deal of prudence. You must have both for your guard, and not stir without them. The enemy is abroad, and you are sure to be taken, if you are found straggling. Your behaviour is therefore to incline strongly towards the reserved part; your character is to be immoveably fixed upon that bottom, not excluding a mixture of greater freedom, as far as it may be innocent and well-timed. The extravagancies of the age have made caution more necessary; and by the same reason that the too great licence of ill men hath by consequence in many things restrained the lawful liberty of those who did not abuse it, the unjustifiable freedoms of some of your sex have involved the rest into the penalty of being reduced. And though this cannot so alter the nature of things, as to make that criminal, which in itself is indifferent; yet if it maketh it dangerous, that alone is sufficient to justify the restraint. A close behaviour is the fittest to receive virtue for its constant guest, because there, and there only, it can be secure. Proper reserves are the outworks and must never be deserted by those who intend to keep the place; to keep off the possibilities not only of being taken, but of being attempted; and, if a woman sees danger, though at never so remote a distance, she is for that time to

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ſhorten her line of liberty. She who will allow herſelf to go to the utmoſt extent of every thing that is lawful, is ſo very near going farther, that thoſe who lie at watch, will begin to count upon her.

Mankind, from the double temptation of vanity and deſire, is apt to turn every thing a woman doth to the hopeful ſide: and there are few who dare make an impudent application, till they diſcern ſomething which they are willing to take for an encouragement. It is ſafer therefore to prevent ſuch forwardneſs, than to go about to cure it. It gathers ſtrength by the firſt allowance, and claims a right from having been at any time ſuffered with impunity. Therefore nothing is with more care to be avoided than ſuch a kind of civility as may be miſtaken for invitation; and it will not be enough for you to keep yourſelf free from any criminal engagement; for if you do that which either raiſes hopes or creates diſcourſe, there is a ſpot thrown upon your good name; and thoſe kinds of ſtains are the harder to be taken out, being dropped upon you by the man's vanity, as well as by the woman's malice.

Moſt men are in one ſenſe platonic lovers, though they are not willing to own that character. They are ſo far philoſophers as to allow, that the greateſt part of pleaſure lies in the mind, and in purſuance of that maxim, there are few who do not place the felicity more in the opinion of the world, of their being proſperous lovers, than in the bleſſing itſelf, how much ſoever they appear to value it. This being ſo, you muſt be very cautious not to gratify theſe chameleons at the price of bringing a cloud upon your reputation, which may be deeply wounded, though your conſcience is unconcerned.

Your own ſex too will not fail to help the leaſt appearance

appearance that gives a handle to be ill turned. The beſt of them will not be diſpleaſed to improve their own value, by laying others under a diſadvantage, when there is a fair occaſion given for it. It diſtinguiſhes them ſtill the more: their own credit is more exalted, and, like a picture ſet off with ſhades, ſhines more when a lady, either leſs innocent, or leſs diſcreet, is ſet near, to make them appear ſo much the brighter. If theſe lend their breath to blaſt ſuch as are ſo unwary as to give them this advantage, you may be ſure there will be a ſtronger gale from thoſe who, beſides malice or emulation, have an intereſt too, to ſtrike hard upon a virtuous woman. It ſeems to them, that their load of infamy is leſſened, by throwing part of it upon others: ſo that they will not only improve when it lies in their way, but take pains to find out the leaſt miſtake an innocent woman commits, in revenge of the injury ſhe doth in leading a life which is a reproach to them. With theſe you muſt be extreme wary, and neither provoke them to be angry, nor invite them to be intimate.

To the men you are to have a behaviour which may ſecure you, without offending them. No ill bred affected ſhyneſs, nor a roughneſs, unſuitable to your ſex, and unneceſſary to your virtue; but a way of living that may prevent all coarſe railleries or unmannerly freedoms; looks that forbid without rudeneſs, and oblige without invitation, or leaving room for the ſaucy inferences men's vanity ſuggeſts to them upon the leaſt encouragements. This is ſo very nice, that it muſt engage you to have a perpetual watch upon your eyes, and to remember, that one careleſs glance gives more advantage than an hundred words not enough conſidered; the language of the eyes being very much the moſt ſignificant, and the moſt obſerved.

Your civility, which is always to be preſerved, muſt not be carried to a compliance, which may betray you into irrecoverable miſtakes. This French ambiguous word complaiſance hath led your ſex into more blame, than all other things put together. It carries them by degrees into a certain thing called a good kind of woman, an eaſy idle creature, that doth neither good nor ill, but by chance; hath no choice, but leaves that to the company ſhe keeps. Time which by degrees adds to the ſignification of words, hath made her, according to the modern ſtile, little better than one who thinks it a rudeneſs to deny when civility required, either her ſervice in perſon, or her friendly aſſiſtance, to thoſe who would have a meeting, or want a confident. She is a certain thing always at hand, an eaſy companion, who hath ever great compaſſion for diſtreſſed lovers: ſhe cenſures nothing but rigour, and is never without a plaiſter for a wounded reputation, in which chiefly lies her ſkill in chirurgery: ſhe ſeldom hath the propriety of any particular gallant, but lives upon brokage, and waits for the ſcraps her friends are content to leave her.

There is another character not quite ſo criminal, yet not leſs ridiculous; which is that of a good humoured woman, one who thinks ſhe muſt always be in a laugh, or a broad ſmile, becauſe good humour is an obliging quality; thinks it leſs ill manners to talk impertinently, than to be ſilent in company. When ſuch a pratting engine rides admiral, and carries the lantern in a circle of fools, a chearful coxcomb coming in for a recruit, the chattering of monkeys is a better noiſe than ſuch a concert of ſenſeleſs merriment. If ſhe is applauded in it, ſhe is ſo encouraged, that like a ballad ſinger, who if commended, breaks his lungs, ſhe lets herſelf looſe, and overflows upon the company. She conceives

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that mirth is to have no intermiſſion, and therefore ſhe will carry it about with her, though it be to a funeral; and if a man ſhould put a familiar queſtion, ſhe doth not know very well how to be angry, for then ſhe would be no more that pretty thing called a good humoured woman. This neceſſity appearing at all times to be ſo infinitely pleaſed, is a grievous miſtake; ſince in a handſome woman that invitation is unneceſſary; and in one who is not ſo, ridiculous. It is not intended by this, that you ſhould forſwear laughing; but remember that fools being always painted in that poſture, it may fright thoſe who are wiſe from doing it too frequently, and going too near a copy which is ſo little inviting, and much more from doing it loud, which is an unnatural ſound, and looks ſo much like another ſex, that few things are more offenſive. That boiſterous kind of jollity is as contrary to wit and good manners, as it is to modeſty and virtue. Beſides, it is a coarſe kind of quality, that throws a woman into a lower form, and degrades her from the rank of thoſe who are more refined. Some ladies ſpeak loud and make a noiſe to be the more minded, which looks as if they beat their drums for volunteers, and if by misfortune none come in to them, they may, not without reaſon, be a good deal out of countenance.

There is one thing, yet more to be avoided, which is the example of thoſe who intend nothing farther than the vanity of conqueſt, and think themſelves ſecure of not having their honour tainted by it. Some are apt to believe their virtue is too obſcure, and not enough known, except it is expoſed to a broader light, and ſet out to its beſt advantage, by ſome public trials. Theſe are dangerous experiments, and generally fail, being built upon ſo weak a foundation, as that of a too great con-

fidence in ourſelves. It is as ſafe to play with the fire, as to dally with gallantry. Love is a paſſion that hath friends in the garriſon, and for that reaſon muſt by a woman be kept at ſuch a diſtance, that ſhe may not be within the danger of doing the moſt uſual thing in the world, which is conſpiring againſt herſelf: elſe the humble gallant, who is only admitted as a trophy, very often becomes the conqueror; he puts on the ſtile of victory, and from an admirer grows into a maſter, for ſo he may be called from the moment he is in poſſeſſion. The firſt reſolutions of ſtopping at good opinion and eſteem, grow weaker by degrees againſt the charms of courtſhip ſkilfully applied. A lady is apt to think a man ſpeaks ſo much reaſon whilſt he is commending her, that ſhe hath much ado to believe him in the wrong when he is making love to her: and when beſides the natural inducements your ſex hath to be merciful, ſhe is bribed by well choſen flattery, the poor creature is in danger of being caught like a bird liſtening to the whiſtle of one that hath a ſnare for it. Conqueſt is ſo tempting a thing, that it often makes women miſtake men's ſubmiſſion: which, with all their fair appearance, have generally leſs reſpect than art in them. You are to remember, that men who ſay extreme fine things, many times ſay them moſt for their own ſakes; and that the vain gallant is often as well pleaſed with his own compliments, as he could be with the kindeſt anſwer. Where there is not that oſtentation, you are to ſuſpect there is deſign. And as ſtrong perfumes are ſeldom uſed but where they are neceſſary to ſmother an unwelcome ſcent; ſo exceſſive good words leave room to believe they are ſtrewed to cover ſomething, which is to gain admittance under a diſguiſe. You muſt therefore be upon your guard, and, conſider, that

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of the two, reſpect is more dangerous than anger. It puts even the beſt underſtandings out of their place, for the time, till their ſecond thoughts reſtore them; it ſteals upon us inſenſibly, throws down our defences, and makes it too late to reſiſt, after we have given it that advantage. Whereas railing goes away in a ſound; it hath ſo much noiſe in it, that by giving warning it beſpeaks caution. Reſpect is a ſlow and a ſure poiſon, and like poiſon ſwells us within ourſelves. Where it prevails too much, it grows to be a kind of apoplexy in the mind, turns it quite round, and after it hath once ſeized the underſtanding, becomes mortal to it. For theſe reaſons, the ſafeſt way is to treat it like a ſly enemy, and to be perpetually upon the watch againſt it.

I will add one advice to conclude this head, which is, that you will let every ſeven years make ſome alteration in you towards the graver ſide, and not to be like the girls of fifty, who reſolve to be always young, whatever time, with his iron teeth, hath determined to the contrary. Unnatural things carry a deformity in them never to be diſguiſed; the livelineſs of youth in a riper age, looks like a new patch upon an old gown; ſo that a gay matron, a chearful old fool, may be reaſonably put into the liſt of the tamer kind of monſters. There is a certain creature called a grave hobby horſe, a kind of a ſhe numps, that pretends to be pulled to a play, and muſt needs go to Bartholomew fair, to look after the young folks, whom ſhe only ſeems to make her care, in reality ſhe takes them for her excuſe. Such an old butterfly is of all creatures the moſt ridiculous, and the ſooneſt found out. It is good to be early in your caution, to avoid any thing that comes within diſtance of ſuch deſpicable patterns, and not like ſome ladies, who defer their

converſion, till they have been ſo long in poſſeſſion of being laughed at, that the world doth not know how to change their ſtile, even when they are reclaimed from that which gave the firſt occaſion for it.

The advantages of being reſerved are too many to be ſet down, I will only ſay, that it is a guard to a good woman, and a diſguiſe to an ill one. It is of ſo much uſe to both, that thoſe ought to uſe it as an artifice, who refuſe to practice it as a virtue.

FRIENDSHIPS.

I Muſt in particular recommend to you a ſtrict care in the choice of your friendſhips. Perhaps the beſt are not without their objections, but however, be ſure that yours may not ſtray from the rules which the wiſer part of the world hath ſet to them. The leagues offenſive and defenſive, ſeldom hold in politics, and much leſs in friendſhips. The violent intimacies, when once broken, of which they ſcarce ever fail, make ſuch noiſe: the bag of ſecrets untied, they fly about like birds let looſe from a cage, and become the entertainment of the town. Beſides, theſe great dearneſſes, by degrees, grow injurious to the reſt of your acquaintance, and throw them off from you. There is ſuch an offenſive diſtinction when the dear friend comes into the room, that it is flinging ſtones at the company, who are not apt to forgive it.

Do not lay out your friendſhip too laviſhly at firſt, ſince it will, like other things, be ſo much the ſooner ſpent; neither let it be of too ſudden a growth; for as the plants which ſhoot up too faſt, are not of that continuance as thoſe which take more time for it; ſo too ſwift a progreſs in pouring out your kindneſs, is a certain ſign that by the courſe of nature it will

will not be long lived. You will be reſponſible to the world, if you pitch upon ſuch friends as at that time are under the weight of any criminal objection. In that caſe, you will bring yourſelf under the diſadvantages of their character, and muſt bear your part of it. Chooſing implies approving; and if you fix upon a lady for your friend againſt whom the world hath given judgment, 'tis not ſo well natured as to believe you are altogether averſe to her way of living, ſince it doth not diſcourage you from admitting her into your kindneſs. And reſemblance of inclinations being thought none of the leaſt inducements to friendſhip, you will be looked upon as a well wiſher, if not a partner with her in her faults. If you can forgive them in another, it may be preſumed you will not be leſs gentle to yourſelf; and therefore you muſt not take it ill, if you are reckoned a croupiere, and condemned to pay an equal ſhare with a friend of the reputation ſhe hath loſt.

If it happens that your friend ſhould fall from the ſtate of innocence, after your kindneſs was engaged to her, you may be ſlow in your belief in the beginning of the diſcovery: but as ſoon as you are convinced by a rational evidence, you muſt, without breaking too roughly, make a fair and a quick retreat from ſuch a miſtaken acquaintance: elſe by moving too ſlowly from one that is ſo tainted, the contagion may reach you ſo far as to give you part of the ſcandal, though not of the guilt. This matter is ſo nice, that as you muſt not be too haſty to join in the cenſure upon your friend when ſhe is accuſed, ſo you are not, on the other ſide, to defend her with too much warmth; for if ſhe ſhould happen to deſerve the report of common fame, beſides the vexation that belongs to ſuch a miſtake, you will draw an ill appearance upon yourſelf, and it will be thought you pleaded for her, not without ſome

conſideration

conſideration of yourſelf. The anger which muſt be put on to vindicate the reputation of an injured friend, may incline the company to ſuſpect you would not be ſo zealous, if there was not a poſſibility that the caſe might be your own. For this reaſon, you are not to carry your dearneſs ſo far, as abſolutely to loſe your ſight where your friend is concerned. Becauſe malice is too quick ſighted, it doth not follow, that friendſhip muſt be blind: there is to be a mean between theſe two extremes, elſe your exceſs of good nature may betray you into a very ridiculous figure, and by degrees you may be preferred to ſuch offices as you will not be proud of. Your ignorance may leſſen the guilt, but will improve the jeſt upon you, who ſhall be kindly ſollicitous to procure a meeting, and innocently contribute to the ills you would avoid: whilſt the contriving lovers, when they are alone, ſhall make you the ſubject of their mirth, and perhaps (with reſpect to the goddeſs of love be it ſpoken) it is not the worſt part of their entertainment, as leaſt it is moſt laſting, to laugh at the believing friend, who was ſo eaſily deluded.

Let the good ſenſe of your friends be a chief ingredient in your choice of them; elſe let your reputation be never ſo clear, it may be clouded by their impertinence. It is like our houſes being in the power of a drunken or a careleſs neighbour: only ſo much worſe, as that there will be no inſurance here to make you amends, as there is in the caſe of fire.

To conclude this paragraph; if formality is to be allowed in any inſtance, it is to be put on to reſiſt the invaſion of ſuch forward women as ſhall preſs themſelves into your friendſhip, where, if admitted, they will either be a ſnare or an incumbrance.

CENSURE.

I WILL come next to the conſideration, how you are to manage your cenſure: in which both care and ſkill will be a good deal required. To diſtinguiſh is not only natural, but neceſſary; and the effect of it is, that we cannot avoid giving judgment in our minds, either to abſolve or condemn as the caſe requires. The difficulty is, to know when and where it is fit to proclaim the ſentence. An averſion to what is criminal, a contempt of what is ridiculous, are the inſeparable companions of underſtanding and virtue; but the letting them go farther than our own thoughts, hath ſo much danger in it, that though it is neither poſſible nor fit to ſuppreſs them intirely, yet it is neceſſary they ſhould be kept under very great reſtraints. An unlimited liberty of this kind is little leſs than ſending a herald, and proclaiming war to the world, which is an angry beaſt when ſo provoked. The conteſt will be unequal, though you are never ſo much in the right: and if you begin againſt ſuch an adverſary, it will tear you in pieces, with this juſtification, that it is done in its own defence. You muſt therefore take heed of laughing, except in company that is very ſure. It is throwing ſnow balls againg bullets; and it is the diſadvantage of a woman, that the malice of the world will help the brutality of thoſe who will throw a ſlovenly untruth upon her. You are for this reaſon to ſuppreſs your impatience for fools; who beſides that they are too ſtrong a party to be unneceſſarily provoked, are of all others the moſt dangerous in this caſe. A blockhead in his rage will return a dull jeſt that will lie heavy, though there is not a grain of wit in it. Others will do it with more art, and you muſt not think yourſelf

yourſelf ſecure becauſe your reputation may perhaps be out of the reach of ill will; for if it finds that part guarded, it will ſeek one which is more expoſed. It flies, like a corrupt humour in the body, to the weakeſt part. If you have a tender ſide, the world will be ſure to find it, and to put the worſt colour upon all you ſay or do, give an aggravation to every thing that may leſſen you, and a ſpiteful turn to every thing that might recommend you. Anger lays open thoſe defects which friendſhip would not ſee, and civility might be willing to forget. Malice needs no ſuch invitation to encourage it, neither are any pains more ſuperfluous than thoſe we take to be ill ſpoken of. If envy, which never dies, and ſeldom ſleeps, is content ſometimes to be in a ſlumber, it is very unſkilful to make a noiſe to awake it.

Beſides, your wit will be miſapplied, if it is wholly directed to diſcern the faults of others, when it is ſo neceſſary to be often uſed to mend and prevent your own. The ſending our thoughts too much abroad, hath the ſame effect as when a family never ſtays at home; neglect and diſorder naturally follows; as it muſt do within ourſelves, if we do not frequently turn our eyes inwards, to ſee what is amiſs with us, where it is a ſign we have an unwelcome proſpect, when we do not care to look upon it, but rather ſeek our conſolations with the faults of thoſe we converſe with.

Avoid being the firſt in fixing a hard cenſure; let it be confirmed by the general voice, before you give into it; neither are you then to give ſentence like a magiſtrate, or as if you had a ſpecial authority to beſtow a good or ill name at your diſcretion. Do not dwell too long upon a weak ſide, touch and go away; take pleaſure to ſtay longer where you can commend, like bees that fix only upon thoſe herbs

herbs out of which they may extract the juice of which their honey is compoſed. A virtue ſtuck with briſtles is too rough for this age; it muſt be adorned with ſome flowers or elſe it will be unwillingly entertained; ſo that even where it may be fit to ſtrike, do it like a lady, gently; and aſſure yourſelf, that where you care to do it, you will wound others more, and hurt yourſelf leſs, by ſoft ſtrokes, than by being harſh or violent.

The triumph of wit is to make your good nature ſubdue your cenſure; to be quick in ſeeing faults, and ſlow in expoſing them. You are to conſider, that the inviſible thing called a good name, is made up of the breath of numbers that ſpeak well of you; ſo that if by a diſobliging word you ſilence the meaneſt, the gale will be leſs ſtrong which is to bear up your eſteem. And though nothing is ſo vain as the eager purſuit of empty applauſe, yet to be well thought of, and to be kindly uſed by the world, is like a glory about a woman's head; 'tis a perfume ſhe carries about with her, and leaves wherever ſhe goes; 'tis a charm againſt ill will. Malice may empty her quiver, but cannot wound; the dirt will not ſtick, the jeſts will not take: without the conſent of the world, a ſcandal doth not go deep; it is only a ſlight ſtroke upon the injured party, and returns with the greater force upon thoſe that gave it.

VANITY,

VANITY and AFFECTATION.

I MUST with more than ordinary earneſtneſs give you caution againſt vanity, it being the fault to which your ſex ſeems to be the moſt inclined: and ſince affectation for the moſt part attends it, I do not know how to divide them. I will not call them twins, becauſe more properly vanity is the mother, and affectation is the darling daughter; vanity is the ſin, and affectation the puniſhment; the firſt may be called the root of ſelf-love, the other the fruit; vanity is never at its full growth till it ſpreads into affectation, and then it is complete.

Not to dwell any longer upon the definition of them, I will paſs to the means and motives to avoid them. In order to it, you are to conſider, that the world challenges the right of diſtributing eſteem and applauſe; ſo that where any aſſume by their ſingle authority to be their own carvers, it grows angry, and never fails to ſeek revenge. And if we may meaſure a fault by the greatneſs of the penalty, there are few of a higher ſize than vanity, as there is ſcarce a puniſhment which can be heavier than that of being laughed at.

Vanity makes a woman tainted with it, ſo top full of herſelf, that ſhe ſpills it upon the company. And becauſe her own thoughts are intirely employed in ſelf-contemplation, ſhe endeavours, by a cruel miſtake, to confine her acquaintance, to the ſame narrow circle of that which only concerns her ladyſhip, forgetting that ſhe is not of half that importance to the world, that ſhe is to herſelf, ſo miſtaken ſhe is in her value, by being her own appraiſer. She will fetch ſuch a compaſs in diſcourſe to bring in her beloved ſelf, and rather than fail, her fine petticoat, that there can hardly be a better ſcene than ſuch a trial

trial of ridiculous ingenuity. It is a pleaſure to ſee her angle for commendations, and riſe ſo diſſatisfied with the ill bred company, if they will not bite. To obſerve her throwing her eyes about to fetch in priſoners, and go about cruiſing like a privateer, and ſo out of countenance, if ſhe returns without booty, is no ill piece of comedy. She is ſo eager to draw reſpect, that ſhe always miſſes it, yet thinks it ſo much her due, that when ſhe fails ſhe grows waſpiſh, not conſidering, that it is impoſſible to commit a rape upon the will; that it muſt be fairly gained, and will not be taken by ſtorm; and that in this caſe, the tax ever riſes higheſt by a benevolence. If the world, inſtead of admiring her imaginary excellencies, takes the liberty to laugh at them, ſhe appeals for it to herſelf, for whom ſhe gives ſentence, and proclaim it in all companies. On the other ſide, if encouraged by a civil word, ſhe is ſo obliging, that ſhe will give thanks for being laughed at in good language. She takes a compliment for a demonſtration, and ſets it up as an evidence, even againſt her looking glaſs. But the good lady being all this while in a moſt profound ignorance of herſelf, forgets that men would not let her talk upon them, and throw ſo many ſenſeleſs words at their heads; if they did not intend to put her perſon to fine and ranſom for her impertinence. Good words of any other lady, are ſo many ſtones thrown at her, ſhe can by no means bear them, they make her ſo uneaſy, that ſhe cannot keep her ſeat, but up ſhe riſes and goes home half burſt with anger and ſtrait lacing. If by great chance ſhe ſaith any thing that hath ſenſe in it, ſhe expects ſuch an exceſſive rate of commendations, that to her thinking, the company ever riſes in her debt. She looks upon rules as things made for the common people, and not for perſons of her rank; and this opinion

ſometimes tempts her to extend her prerogative to the diſpenſing with the commandment. If by great fortune ſhe happens, in ſpite of her vanity, to be honeſt, ſhe is ſo troubleſome with it, that as far as in her lies, ſhe makes a ſcurvy thing of it. Her bragging of her virtue, looks as if it coſt her ſo much pains to get the better of herſelf, that the inferences are very ridiculous. Her good humour is generally applied to the laughing at good ſenſe It would do one good to ſee how heartily ſhe deſpiſes any thing that is fit for her to do. The greateſt part of her fancy is laid out in chooſing her gown, as her diſcretion is chiefly employed in not paying for it. She is faithful to the faſhion, to which, not only her opinion, but her ſenſes are wholly reſigned: ſo obſequious ſhe is to it, that ſhe would be ready to be reconciled even to virtue with all its faults, if ſhe had her dancing maſter's word that it was practiſed at court.

To a woman ſo compoſed, when affectation comes in to improve her character, it is then raiſed to the higheſt perfection. She firſt ſets up for a fine thing, and for that reaſon will diſtinguiſh herſelf, right or wrong, in every thing ſhe doth. She would have it thought that ſhe is made of ſo much the finer clay, and ſo much more ſifted than ordinary, that ſhe hath no common earth about her. To this end ſhe muſt neither move nor ſpeak like other women, becauſe it would be vulgar; and therefore muſt have a language of her own, ſince ordinary Engliſh is too coarſe for her. The looking glaſs in the morning dictates to her all the motions of the day, which, by how much the more ſtudied, are ſo much the more miſtaken. She comes into a room as if her limbs were ſet on with ill made ſcrews, which makes the company fear the pretty thing would leave ſome of its artificial perſon upon the floor. She doth not like

like herſelf as God Almighty made her, but will have ſome of her own workmanſhip; which is ſo far from making her a better thing than a woman, that it turns her into a worſe creature than a monkey She falls out with nature, againſt which ſhe makes war without admitting a truce, thoſe moments excepted in which her gallant may reconcile her to it. When ſhe hath a mind to be ſoft and languiſhing, there is ſomething ſo unnatural in that affected eaſineſs, that her frowns could not be by many degrees ſo forbidding. When ſhe would appear unreaſonably humble, one may ſee ſhe is ſo exceſſively proud, that there is no enduring it. There is ſuch an impertinent ſmile, ſuch a ſatisfied ſimper, when ſhe faintly diſowns ſome fulſome commendation a man happens to beſtow upon her againſt his conſcience, that her thanks for it are more viſible under ſuch a thin diſguiſe, than they could be if ſhe ſhould print them. If a handſomer woman takes any liberty of dreſſing out of the ordinary rules, the miſtaken lady follows, without diſtinguiſhing the unequal pattern, and makes herſelf uglier by an example miſplaced; either forgetting the privilege of good looks in another, or preſuming, without ſufficient reaſon, upon her own. Her diſcourſe is a ſenſeleſs chime of empty words, a heap of compliments ſo equally applied to differing perſons, that they are neither valued nor believed. Her eyes keep peace with her tongue, and are therefore always in motion. One may diſcern that they generally incline to the compaſſionate ſide, and that, notwithſtanding her pretences to virtue, ſhe is gentle to diſtreſſed lovers, and ladies that are merciful. She will repeat the tender part of a play ſo feelingly, that the company may gueſs, without injuſtice, ſhe was not altogether a diſintereſted ſpectator. She thinks that paint and ſin are concealed

by railing at them. Upon the latter ſhe is leſs hard, and being divided between the two oppoſite prides of her beauty and her virtue, ſhe is often tempted to give broad hints that ſome body is dying for her; and of the two ſhe is leſs unwilling to let the world think ſhe may be ſometimes profaned, than that ſhe is never worſhipped.

Very great beauty may perhaps ſo dazzle for a time, that men may not ſo clearly ſee the deformity of theſe affectations: but when the brightneſs goes off, and that the lover's eyes are by that means ſet at liberty to ſee things as they are, he will naturally return to his ſenſes, and recover the miſtake into which the lady's good looks had at firſt engaged him. And being once undeceived, ceaſes to worſhip that as a goddeſs which he ſees as only an artificial ſhrine moved by wheels and ſprings, to delude him. Such women pleaſe only, like the firſt opening of a ſcene, that hath nothing to recommend it but the being new. They may be compared to flies, that have pretty ſhining wings for two or three hot months, but the firſt cold weather makes an end of them; ſo the latter ſeaſon of theſe fluttering creatures is diſmal: from their neareſt friends they receive a very faint reſpect; from the reſt of the world, the utmoſt degree of contempt.

Let this picture ſupply the place of any other rules which might be given to prevent your reſemblance to it. The deformity of it, well conſidered, is inſtructions enough: from the ſame reaſon, that the ſight of a drunkard is a better ſermon againſt that vice, than the beſt that was ever preached upon that ſubject.

PRIDE.

PRIDE.

AFTER having ſaid this againſt vanity, I do intend to apply the ſame cenſure to pride, well placed, and rightly defined. It is an ambiguous word; one kind of it is as much a virtue, as the other is a vice: but we are naturally ſo apt to chooſe the worſt, that it is become dangerous to commend the beſt ſide of it.

A woman is not to be proud of her fine gown; nor when ſhe hath leſs wit than her neighbours, to comfort herſelf that ſhe hath more lace. Some ladies put ſo much weight upon ornaments, that if one could ſee into their hearts, it would be found, that even the thoughts of death is made leſs heavy to them by the contemplation of their being laid out in ſtate, and honourably attended to the grave. One may come a good deal ſhort of ſuch an extreme, and yet ſtill be ſufficiently impertinent, by ſetting a wrong value upon things, which ought to be uſed with more indifference. A lady muſt not appear ſolicitous to ingroſs reſpect to herſelf, but be content with a reaſonable diſtribution, and allow it to others, that ſhe may have it returned to her. She is not to be troubleſomely nice, nor diſtinguiſh herſelf by being too delicate, as if ordinary things were too coarſe for her; this is an unmannerly and an offenſive pride, and where it is practiſed, deſerves to be mortified, of which it ſeldom fails. She is not to lean too much upon her quality, much leſs to deſpiſe thoſe who are below it. Some make quality an idol, and then their reaſon muſt fall down and worſhip it. They would have the world think, that no amends can ever be made for the want of a great title, or an antient coat of arms: they imagine, that with theſe advantages they ſtand upon

the higher ground, which makes them look down upon merit and virtue, as things inferior to them. This miſtake is not only ſenſeleſs, but criminal too, in putting a greater price upon that which is a piece of good luck, than upon things which are valuable in themſelves. Laughing is not enough for ſuch a folly; it muſt be ſeverely whipped, as it juſtly deſerves. It will be confeſſed, there are frequent temptations given by pert upſtarts to be angry, and by that to have our judgments corrupted in theſe caſes; but they are to be reſiſted; and the utmoſt that is to be allowed, is, when thoſe of a new edition will forget themſelves, ſo as either to brag of their weak ſide, or endeavour to hide their meanneſs by their inſolence, to cure them by a little ſeaſonable raillery, a little ſharpneſs well placed, without dwelling too long upon it.

Theſe and many other kinds of pride are to be avoided.

That which is to be recommended to you, is an emulation to raiſe yourſelf to a character, by which you may be diſtinguiſhed; an eagerneſs for precedence in virtue, and all ſuch other things as may gain you a greater ſhare of the good opinion of the world. Eſteem to virtue is like a cheriſhing air to plants and flowers, which makes them blow and proſper; and for that reaſon it may be allowed to be, in ſome degree, the cauſe as well as the reward of it. That pride which leadeth to a good end, cannot be a vice, ſince it is the beginning of a virtue; and to be pleaſed with juſt applauſe, is ſo far from a fault, that it would be an ill ſymptom in a woman, who ſhould not place the greateſt part of her ſatisfaction in it. Humility is no doubt a great virtue; but it ceaſeth to be ſo, when it is afraid to ſcorn an ill thing. Againſt vice and folly it is becoming your ſex to be haughty; but you muſt not

carry

carry the contempt of things to arrogance towards perſons, and it muſt be done with fitting diſtinctions, elſe it may be inconvenient by being unſeaſonable. A pride that raiſes a little anger to be outdone in any thing that is good, will have ſo good an effect, that it is very hard to allow it to be a fault.

It is no eaſy matter to carry even between theſe differing kinds ſo deſcribed; but remember that it is ſafer for a woman to be thought too proud, than too familiar.

DIVERSIONS.

THE laſt thing I ſhall recommend to you, is a wiſe and a ſafe method of uſing diverſions. To be too eager in the purſuit of pleaſure whilſt you are young, is dangerous; to catch at it in riper years, is graſping a ſhadow; it will not be held. Beſides that by being leſs natural it grows to be indecent. Diverſions are the moſt properly applied, to eaſe and relieve thoſe who are oppreſſed, by being too much employed. Thoſe that are idle have no need of them, and yet they above all others, give themſelves up to them. To unbend our thoughts, when they are too much ſtretched by our cares, is not more natural than it is neceſſary, but to turn our whole life into a holiday, is not not only ridiculous, but deſtroys pleaſure, inſtead of promoting it. The mind, like the body, is tired by being always in one poſture, too ſerious breaks, and too diverting looſens it: it is variety that gives the reliſh; ſo that diverſions too frequently repeated, grow firſt to be indifferent, and at laſt tedious. Whilſt they are well choſen and well timed, they are never to be blamed; but when they are uſed to an

exceſs,

exceſs, though very innocent at firſt, they often grow to be criminal, and never fail to be impertinent.

Some ladies are beſpoken for merry meetings, as Beſſus was for duels. They are engaged in a circle of idleneſs, where they turn round for the whole year, without the interruption of a ſerious hour. They know all the players' names, and are intimately acquainted with all the booths in Bartholomew fair. No ſoldier is more obedient to the ſound of his captain's trumpet, than they are to that which ſummons them to a puppet play or a monſter. The ſpring that brings out flies and fools, makes them inhabitants in Hide Park; in the winter they are incumbrance to the play houſe, and the ballaſt of the drawing room. The ſtreets all this while are ſo weary of theſe daily faces, that men's eyes are overlaid with them. The ſight is glutted with fine things, as the ſtomach with ſweet ones; when a fair lady will give too much of herſelf to the world, ſhe grows luſcious, and oppreſſes, inſtead of pleaſing. Theſe jolly ladies do ſo continually ſeek diverſion, that in a little time they grow into a jeſt, yet are unwilling to remember, that if they are ſeldomer ſeen, they would not be ſo often laughed at. Beſides, they make themſelves cheap, than which there cannot be an unkinder word beſtowed upon your ſex.

To play ſometimes, to entertain company, or to divert yourſelf is not to be diſallowed, but to do it ſo often as to be called a gameſter, is to be avoided, next to the things that are moſt criminal. It hath conſequences of ſeveral kinds not to be endured: it will engage you into a habit of idleneſs and ill hours, draw you into ill mixed company, make you neglect your civilities abroad, and your buſineſs at home,

home, and impoſe into your acquaintance ſuch as will do you no credit.

To deep play there will be yet greater objections. It will give occaſion to the world to aſk ſpiteful queſtions. How you dare venture to loſe, and what means you have to pay ſuch great ſums? If you pay exactly, it will be inquired from whence the money comes? If you owe, and eſpecially to a man, you muſt be ſo very civil to him for his forbearance, that it lays a ground of having it farther improved, if the gentleman is ſo diſpoſed; will be thought no unfair creditor, if where the eſtate fails, he ſeize upon the perſon Beſides, if a lady could ſee her own face upon an ill game, at a deep ſtake, ſhe would certainly forſwear any thing that could put her looks under ſuch a diſadvantage.

To dance ſometimes, will not be imputed to you as a fault; but remember, that the end of your learning it, was, that you might the better know how to move gracefully. It is only an advantage ſo far. When it goes beyond it, one may call it excelling in a miſtake, which is no very great commendation. It is better for a women never to dance, becauſe ſhe hath no ſkill in it, than to do it too often, becauſe ſhe doth it well. The eaſieſt, as well as the ſafeſt method of doing it, is in private companies, amongſt particular friends, and then careleſly, like a diverſion, rather than with ſolemnity, as if it was a buſineſs, or had any thing in it to deſerve a month's preparation by ſerious conference with a dancing maſter.

Much more might be ſaid to all theſe heads, and many more might be added to them. But I muſt reſtrain my thoughts, which are full of my dear child, and would overflow into a volume which would not be fit for a new-year's-gift. I will conclude with my warmeſt wiſhes for all that is good to you.

That

That you may live ſo a to be an ornament to your family, and a pattern to your ſex. That you may be bleſſed with a huſband that may value, and with children that may inherit your virtue; that you may ſhine in the world by a true light, and ſilence envy by deſerving to be eſteemed: that wit and virtue may both conſpire to make you a good figure. When they are ſeparated, the firſt is ſo empty, and the other, ſo faint, that they ſcarce have right to be commended. May they therefore meet and never part; let them be your guardian angels, and be ſure never to ſtray out of the diſtance of their joint protection. May you ſo raiſe your character, that you may help to make the next age a better thing, and leave poſterity in your debt for the advantages it ſhall receive by your example.

Let me conjure you, my deareſt, to comply with this kind ambition of a father, whoſe thoughts are ſo engaged in your behalf, that he reckons your happineſs to be the greateſt part of his own.

HALLIFAX.

FROM THE

SPECTATOR.

VOLUME III.

N°. 170. Friday, Sept. 14. 1711.

In amore hæc omnia inſunt vitia: injuriæ,
Suſpiciones, inimicitiæ, induciæ,
Bellum, pax rurſum ——Ter. Eun. Act. 1. Sc. 1.

All theſe inconveniencies are incident to love; reproaches, jealouſies, quarrels, reconcilements, war, and then peace.

UPON looking over the letters of my female correſpondents, I find ſeveral from women complaining of jealous huſbands, and at the ſame time proteſting their own innocence; and deſiring my advice on this occaſion. I ſhall therefore take this ſubject into my conſideration; and the more willingly, becauſe I find the Marquis of Halliſax, who in his *Advice to a Daughter*, has inſtructed a wife how to behave herſelf towards a falſe, an intemperate, a choleric, a ſullen, a covetous, or a ſilly huſband, has not ſpoken one word of a jealous huſband.

" Jealouſy is that pain which a man feels from " apprehenſion that he is not equally beloved by " the perſon whom he intirely loves." Now becauſe our inward paſſions and inclinations can never make

make themſelves viſible, it is impoſſible for a jealous man to be throughly cured of his ſuſpicions. His thoughts hang at beſt in a ſtate of doubtfulneſs and uncertainty; and are never capable of receiving any ſatisfaction on the advantageous ſide: ſo that his inquiries are moſt ſucceſsful when they diſcover nothing: his pleaſure ariſes from his diſappointments, and his life is ſpent in purſuit of a ſecret that deſtroys his happineſs if he chances to find it. An ardent love is always a ſtrong ingredient in this paſſion for the ſame affection which ſtirs up the jealous man's deſires, and gives the party beloved ſo beautiful a figure in his imagination, makes him believe ſhe kindles the ſame paſſion in others, and appears as amiable to all beholders. And as jealouſy thus ariſes from an extraordinary love, it is of ſo delicate a nature, that it ſcorns to take with any thing leſs than an equal return of love. Not the warmeſt expreſſions of affection, the ſofteſt and moſt tender hypocriſy, are able to give any ſatisfaction, where we are not perſuaded that the affection is real, and the ſatisfaction mutual. For the jealous man wiſhes himſelf a kind of deity to the perſon he loves: he would be the only pleaſure of her ſenſes, the employment of her thoughts, and is angry at every thing ſhe admires, or takes delight in, beſides himſelf.

Phædria's requeſt to his miſtreſs, upon his leaving her for three days, is inimitably beautiful and natural.

Cum milite iſto preſens, abſens ut ſies:
Dies, noctesque me ames: me deſideres:
Me ſomnies: me expectes: de me cogites:
Me ſperes: me te oblectes: mecum tota ſis:
Meus fac ſis poſtremo animus, quando ego ſum tuus.

Ter. Eun. Act. 1. Sc. 2.

"When

"When you are in company with that ſoldier be-
"have as if you were abſent: but continue to love
"me by day and by night: want me; dream of
"me; expect me; think of me; wiſh for me;
"delight in me; be wholly with me: in ſhort, be
"my very ſoul, as I am yours."

The jealous man's diſeaſe is of ſo malignant a nature that it converts all he takes, into its own nouriſhment. A cool behaviour ſets him on the rack, and is interpreted as an inſtance of averſion or indifference; a fond one raiſes his ſuſpicions, and looks too like diſſimulation and artifice. If the perſon he loves, be chearful, her thoughts muſt be employed on another; and if ſad, ſhe is certainly thinking on himſelf. In ſhort, there is no word or geſture ſo inſignificant, but it gives him new hints, feeds his ſuſpicions, and furniſhes him with freſh matters of diſcovery: ſo that if we conſider the effects of this paſſion, one would think it proceeded from an inveterate hatred, rather than an exceſſive love; for certainly, none can meet with more diſquietude and uneaſineſs than a ſuſpected wife, if we except the jealous huſband.

But the great unhappineſs of this paſſion is, that it naturally tends to alienate the affection which it is ſo ſolicitous to engroſs; and that, for theſe two reaſons, becauſe it lays too great a conſtraint on the words and actions of the ſuſpected perſon, and, at the ſame time, ſhews you have no honourable opinion of her: both of which are ſtrong motives to averſion.

Nor is this the worſt effect of jealouſy; for it often draws after it a more fatal train of conſequences, and makes the perſon you ſuſpect, guilty of the very crimes you are ſo much afraid of. It is very natural for ſuch who are treated ill and upbraided falſely, to find out an intimate friend that will hear

her complaints, condole their ſufferings, and endeavour to ſooth and aſſwage their ſecret reſentments. Beſides, jealouſy puts a woman often in mind of an ill thing that ſhe would not otherwiſe perhaps have thought of, and fills her imagination with ſuch an unlucky idea, as in time grows familiar, excites deſire, and loſes all the ſhame and horror which might at firſt attend it. Nor is it a wonder, if ſhe who ſuffers wrongfully in a man's opinion of her, and has therefore nothing to forfeit in his eſteem, reſolves to give him reaſons for his ſuſpicions, and to enjoy the pleaſure of the crime, ſince ſhe muſt undergo the ignominy. Such probably were the conſiderations that directed the wiſe man in his advice to huſbands: "Be not jealous over the wife of thy bo-"ſom, and teach her not an evil leſſon againſt thy-"ſelf." Eccleſ.

And here, among the torments which this paſſion produces, we may uſually obſerve, that none are greater mourners than jealous men, when the perſon who provoked their jealouſy is taken from them. Then it is that their love breaks out furiouſly, and throws off all the mixtures of ſuſpicion which choaked and ſmothered it before. The beautiful parts of the character riſe uppermoſt in the jealous huſband's memory, and upbraid him with the ill uſage of ſo divine a creature as was once in his poſſeſſion: whilſt all the little imperfections that were before ſo uneaſy to him, wear off from his remembrance, and ſhew themſelves no more.

We may ſee by what has been ſaid, that jealouſy takes the deepeſt root in men of amorous diſpoſitions; and of theſe we find three kinds who are moſt over run with it.

The firſt are thoſe who are conſcious to themſelves of any infirmity, whether it be weakneſs, old age, deformity, ignorance, or the like. Theſe men

are

are ſo well acquainted with the unamiable part of themſelves, that they have not the confidence to think they are really beloved; and are ſo diſtruſtful of their own merits, that all fondneſs towards them puts them out of countenance, and looks like a jeſt upon their perſons They grow ſuſpicious on their firſt looking in a glaſs, and are ſtung with jealouſy at the ſight of a wrinkle. A handſome fellow immediately alarms them, and every thing that looks young or gay turns their thoughts upon their wives.

A ſecond ſort of men, who are moſt liable to this paſſion, are thoſe of cunning, wary, and diſtruſtful tempers. It is a fault very juſtly found in hiſtories compoſed by politicians, that they leave nothing to chance or humour, but are ſtill for deriving every action from ſome plot or contrivance, for drawing up a perpetual ſcheme of cauſes and events, and preſerving a conſtant correſpondence between the camp and council table. And thus it happens in the affairs of love with men of too refined a thought. They put a conſtruction on a look, and find out a deſign in a ſmile; they give new ſenſes and ſignifications to words and actions; and are ever tormenting themſelves with fancies of their own raiſing; they generally act in a diſguiſe themſelves, and therefore miſtake all outward ſhows and appearances for hypocriſy in others; ſo that I believe no men ſee leſs of the truth and reality of things, than theſe great refiners upon incidents, who are ſo wonderfully ſubtle and over wiſe in their conceptions.

Now what theſe men fancy they know of women by reflection, your lewd and vicious men believe they have learned by experience. They have ſeen the poor huſband ſo miſled by tricks and artifices, and in the midſt of his inquiries ſo loſt and bewildered in a crooked intrigue, that they ſtill ſuſpect

an under plot in every female action; and eſpecially where they ſee any reſemblance in the behaviour of two perſons, are apt to fancy it proceeds from the ſame deſign in both. Theſe men therefore bear hard upon the ſuſpected party, purſue her cloſe through all her turnings and windings, and are too well acquainted with the chace, to be flung off by any falſe ſteps or doubles: beſides, their acquaintance and converſation has lain wholly among the vicious part of womankind, and therefore it is no wonder they cenſure all alike, and look upon the whole ſex as a ſpecies of impoſtors. But if, notwithſtanding their private experience, they can get over theſe prejudices, and entertain a favourable opinion of ſome women; yet their own looſe deſires will ſtir up new ſuſpicions from another ſide, and make them believe all men ſubject to the ſame inclinations with themſelves.

Whether theſe or other motives are moſt predominant we learn from the modern hiſtories of America, as well as from our own experience in this part of the world, that jealouſy is no Northern paſſion, but rages moſt in thoſe nations that lie neareſt the influence of the ſun. It is a misfortune for a woman to be born between the tropics; for there lie the hotteſt regions of jealouſy, which as you come northward, cools all along with the climate, till you ſcarce meet any thing like it in the polar circle. Our own nation is very temparately ſituated in this reſpect; and if we meet with ſome few diſordered with the violence of this paſſion, they are not the proper growth of our country, but are many degrees nearer the ſun in their conſtitution than their climate.

After this frightful account of jealouſy, and the perſons who are moſt ſubject to it, it will be but fair to ſhew by what means the paſſion may be allayed,

and

and thoſe who are poſſeſſed with it ſet at eaſe. Other faults indeed are not under the wife's juriſdiction, and ſhould, if poſſible, eſcape her obſervation; but jealouſy calls upon her particularly for its cure, and deſerves all her art and application in the attempt: Beſides, ſhe has this for her encouragement, that her endeavours will be always pleaſing, and that ſhe will ſtill find the affection of her huſband riſing towards her in proportion as his doubts and ſuſpicions vaniſh; for, as we have ſeen all along, there is ſo great a mixture of love in jealouſy as is well worth the ſeparating. But this ſhall be the ſubject of another paper.

FROM THE

SPECTATOR.

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Credula res amor eſt ——— Ovid Met.

The man who loves is eaſy of belief.

HAVING in my yeſterday's paper, diſcovered the nature of jealouſy, and pointed out the perſons who are moſt ſubject to it, I muſt here apply myſelf to my fair correſpondents, who deſire to live well with a jealous huſband, and to eaſe his mind of its unjuſt ſuſpicions.

The firſt rule I ſhall propoſe to be obſerved is, that you never ſeem to diſlike in another what the

jealous man is himſelf guilty of, or to admire any thing in which he himſelf does not excel. A jealous man is very quick in his applications, he knows how to find a double edge in an invective, and how to draw a ſatire on himſelf out of a panegyric on another. He does not trouble himſelf to conſider the perſon, but to direct the character; and is ſecretly pleaſed or confounded, as he finds more or leſs of himſelf in it. The commendation of any thing in another ſtirs up his jealouſy, as it ſhews you have a value for others beſides himſelf; but the commendation of that, which he himſelf wants, inflames him more, as it ſhews that in ſome reſpects you prefer others before him. Jealouſy is admirably deſcribed in this view, by Horace, in his ode to Lydia.

Quum tu, Lydia, Telephi
Cervicem roſeam, et cerea Telephi
Laudas brachia, væ meum
Fervens difficili bile tumet jecur:
Tunc nec mens mihi, nec color
Certa ſede manet; humor et in genas
Furtim labitur arguens
Quam lentis penitus macerer ignibus.

When Telephus his youthful charms
His roſy neck and winding arms,
With endleſs raptures you recite,
And in that pleaſing name delight;
My heart, inflam'd by jealous heats,
With numberleſs reſentments beats;
From my pale cheek the colour flies,
And all the man within me dies;
By turns my hidden grief appears
In riſing ſighs and falling tears,

That

That ſhew too well the warm deſires,
The ſilent, ſlow, conſuming fires,
Which on my inmoſt vitals prey,
And melt my very ſoul away.

The jealous man is not indeed angry if you diſlike another; but if you find thoſe faults which are to be found in his own character, you may diſcover not only your diſlike of another, but of himſelf. In ſhort, he is ſo deſirous of engroſſing all your love, that he is grieved at the want of any charm which he believes has power to raiſe it; and if he finds by your cenſures on others, that he is not ſo agreeable in your opinion as he might be, he naturally concludes you could love him better if he had other qualifications, and that by conſequence your affection does not riſe ſo high as he thinks it ought. If therefore his temper be grave or ſullen, you muſt not be too much pleaſed with a jeſt, or tranſported with any thing that is gay and diverting. If his beauty be none of the beſt, you muſt be a profeſſed admirer of prudence, or any other quality he is maſter of, or at leaſt vain enough to think he is.

In the next place, you muſt be ſure to be free and open in your converſation with him, to let in light upon your actions, to unravel all your deſigns, and diſcover every ſecret, however trifling or indifferent. A jealous huſband has a particular averſion to winks and whiſpers, and if he does not ſee to the bottom of every thing, will be ſure to go beyond it in his fears and ſuſpicions. He will always expect to be your chief confident, and where he finds himſelf kept out of a ſecret, will believe there is more in it than there ſhould be. And here it is of great concern, that you preſerve the character of ſincerity, uniform, and of a piece: for if he once finds a

falſe

falſe gloſs upon any ſingle action, he quickly ſuſpects all the reſt; his working imagination immediately takes a falſe hint, and off with it into ſeveral remote conſequences, till he has proved very ingenious in working out his own miſery.

If both theſe methods fail, the beſt way will be to let him ſee you are much caſt down and afflicted for the ill opinion he entertains of you, and the diſquietudes he himſelf ſuffers for your ſake. There are many who take a kind of barbarous pleaſure in the jealouſy of thoſe who love them, that inſult over an aking heart, and triumph in their charms, which are able to excite ſo much uneaſineſs.

Ardeat ipſa licet, tormentis gaudet amantis.
Juv. Sat. 6. v. 208.

Tho' equal pains her peace of mind deſtroy,
A lover's torments give her ſpiteful joy.

But theſe often carry the humour ſo far, till their affected coldneſs and indifference quite kill all the fondneſs of a lover, and are then ſure to meet in their turn with all the contempt and ſcorn that is due to ſo inſolent a behaviour. On the contrary, it is very probable a melancholy dejected carriage, the uſual effects of injured innocence, may ſoften the jealous huſband into pity, makes him ſenſible of the wrong he does you, and work out of his mind all thoſe fears and ſuſpicions that make you both unhappy. At leaſt, it will have this good effect, that he will keep his jealouſy to himſelf, and repine in private, either becauſe he is ſenſible it is a weakneſs, and will therefore hide it from your knowledge, or becauſe he will be apt to fear ſome ill effect

fect it may produce, in cooling your love towards him, or diverting it to another.

There is ſtill another ſecret that can never fail, if you can once get it believed, and which is often practiſed by women of greater cunning than virtue; this is to change ſides with the jealous man, and to turn his own paſſion upon himſelf: to take ſome occaſion of growing jealous of him, and to follow the example he himſelf hath ſet you. This counterfeited jealouſy will bring him a great deal of pleaſure, if he thinks it real; for he knows experimentally how much love goes along with this paſſion, and will beſides feel ſomething like the ſatisfaction of a revenge, in ſeeing you undergo all his own tortures. But this, indeed, is an artifice ſo difficult, and at the ſame time ſo diſingenuous, that it ought never to be put in practice, but by ſuch as have ſkill enough to cover the deceit, and innocence to render it excuſable.

I ſhall conclude this eſſay with the ſtory of Herod and Mariamne, as I have collected it out of Joſephus; which may ſerve almoſt as an example to whatever can be ſaid on this ſubject.

Mariamne had all the charms that beauty, birth, wit and youth could give a woman, and Herod all the love that ſuch charms are able to raiſe in a warm and amorous diſpoſition. In the midſt of this his fondneſs for Mariamne, he put her brother to death, as he did her father not many years after. The barbarity of the action was repreſented to Mark Antony, who immediately ſummoned Herod into Egypt, to anſwer for the crime that was there laid to his charge. Herod attributed the ſummons to Antony's deſire of Mariamne, whom therefore, before his departure, he gave into the cuſtody of his uncle Joſeph, with private orders to put her to death, if any ſuch violence was offered to himſelf.

This

This Joſeph was much delighted with Mariamne's converſation, and endeavoured with all his art and rhetoric to ſet out the exceſs of Herod's paſſion for her; but when he ſtill found her cold and incredulous, he inconſiderately told her, as a certain inſtance of her lord's affection, the private orders he had left behind him, which plainly ſhewed, according to Joſeph's interpretation, that he could neither live nor die without her. This barbarous inſtance of a wild unreaſonable paſſion, quite put out, for a time, thoſe little remains of affection ſhe ſtill had for her lord: her thoughts were ſo wholly taken up with the cruelty of his orders, that ſhe could not conſider the kindneſs that produced them, and therefore repreſented him in her imagination, rather under the frightful idea of a murderer than a lover. Herod was at length acquitted and diſmiſſed by Mark Antony, when his ſoul was all in flames for his Mariamne; but before their meeting, he was not a little alarmed at the report he had heard of his uncle's converſation and familiarity with her in his abſence. This therefore was the firſt diſcourſe he entertained her with, and in which ſhe found it no eaſy matter to quiet his ſuſpicions. But at laſt he appeared ſo well ſatisfied with her innocence, that from reproaches and wranglings he fell to tears and embraces. Both of them wept very tenderly at their reconciliation, and Herod poured out his whole ſoul to her in the warmeſt proteſtations of love and conſtancy; when amidſt all his ſighs and languiſhings ſhe aſked him, whether the private orders he left with his uncle Joſeph were an inſtance of ſuch an inflamed affection. The jealous king was immediately rouſed at ſo unexected a queſtion, and concluded his uncle muſt have been too familiar with her, before he would have diſcovered ſuch a ſecret. In ſhort, he puts his uncle to death,

and

and very difficultly prevailed on himſelf to ſpare Mariamne.

After this he was forced on a ſecond journey into Egypt, when he committed his lady to the care of Sohemus, with the ſame private orders he had before given his uncle, if any miſchief befel himſelf. In the mean while, Mariamne ſo won upon Sohemus by her preſents and obliging converſation, that ſhe drew all the ſecret from him, with which Herod had intruſted him; ſo that after his return, when he flew to her with all the tranſports of joy and love, ſhe received him coldly with ſighs and tears, and all the marks of indifference and averſion. This reception ſo ſtirred up his indignation, that he had certainly ſlain her with his own hands, had not he feared he himſelf ſhould have become the greater ſufferer by it. It was not long after this, when he had another violent return of love upon him; Mariamne was therefore ſent for to him, whom he endeavoured to ſoften and reconcile with all poſſible conjugal careſſes and endearments: but ſhe declined his embraces, and anſwered all his fondneſs with bitter invectives for the death of her father and brother. This behaviour ſo incenſed Herod, that he very hardly refrained from ſtriking her; when in the heat of their quarrel there came in a witneſs, ſuborned by ſome of Mariamne's enemies, who accuſed her to the king of a deſign to poiſon him. Herod was now prepared to hear any thing in her prejudice, and immediately ordered her ſervant to be ſtretched upon the rack; who in the extremity of his tortures confeſt, that his miſtreſs's averſion to the king aroſe from ſomething Sohemus had told her; but as for any deſign of poiſoning, he utterly diſowned the leaſt knowledge of it. This confeſſion quickly proved fatal to Sohemus, who now lay

lay under the ſame ſuſpicions and ſentence that Joſeph had before him on the like occaſion. Nor would Herod reſt here; but accuſed her with great vehemence of a deſign upon his life, and by his authority with the judges had her publicly condemned and executed. Herod ſoon after her death grew melancholy and dejected, retiring from the public adminiſtration of affairs into a ſolitary foreſt, and there abandoning himſelf to all the black conſiderations which naturally ariſe from a paſſion made up of love, remorſe, pity, and deſpair. He uſed to rave for his Mariamne, and to call upon her in his diſtracted fits: and in all probability would ſoon have followed her, had not his thoughts been ſeaſonably called off from ſo ſad an object by public ſtorms, which at that time very nearly threatened him.

FINIS.

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Martha Whit.